
IMPRIMATUR

Liber cui Titulus,

*A Discourse concerning the Second
Council of NICE.*

*Nov. 25.
1687.*

*Guil. Needham R. R. in Christo
P. ac D.D. Wilhelmo Archiep.
Cant. à Sacr. Domest.*

IMPRIMATUR

Liber cui Titulus,

*A Discourse concerning the Second
Council of NICE.*

Nov. 25.
1687.

Guil. Needham R. R. in Christo
P. ac D.D. *Wilhelmo* Archiep.
Cant. à Sacr. Domest.

A
DISCOURSE
Concerning the
Second Council
OF
NICE,

Which first Introduced and Eſtabliſhed
IMAGE-WORSHIP
IN THE
CHRISTIAN CHURCH,

Anno Dom. 787.

L O N D O N,

Printed for *Walter Kettilby*, at the Biſhop's Head in
S. Paul's Church-Yard. 1688.

1875

Second

1875

1875

1875

1875

1875

1875

1875

1875

1875

1875

The PUBLISHER to the
R E A D E R.

U P O N sight of a Book lately Published,
called The Fallibility of the Roman
Church demonstrated from the ma-
nifest error of the Second *Nicene* and *Trent*
Councils, &c. *I thought the Labours of this*
Author might have been thereby prevented: but
upon perusal of both, I find them so consistent,
that had our Author seen that work (as he had
not) he would have found no just reason to have
laid aside this design, or treated of it in an-
other order than he has observed. For the de-
sign of the former is to shew, That the Church
of Rome and her Councils have actually
err'd, in making the Worship of Images, a Tra-
dition of the Apostles, and to have been re-
ceived by all Christians from the begin-
ning; and this that Author has effectually done
by producing the undeniable Authorities of the
Fathers in this matter from age to age, and
skewing the repugnancy between them and the

The Publisher to the Reader.

Decrees of these Councils. But This Book solely applies it self to the Second Council of Nice; and after an Historical Narration of the occasion, and the Characters of the Persons chiefly concerned in it, doth further from the Acts of it, discover the mistakes, impostures, and falsifications; and how at last it was of no Authority, and though received as a General Council by the Church of Rome, doth in many instances notoriously contradict it. But though this Book doth not intrench upon the former, but rather with it make one complete Book; yet there are some things, which it was not so consistent with this Author's design to enlarge upon, that may be met with in the other. Which together with other references, the Reader will find for the most part noted in the Margin, as he goes along.

THE

T H E P R E F A C E.

TH E Religious Veneration which is now by the *Roman* Church said to be due to Images, cannot be grounded upon Scripture, because it was expressly forbid in the Old Testament, and is not once mentioned in the Writings of Christ and his Apostles, who taught all men to Worship God in Spirit and in Truth: Nor can it be derived from any Universal Ecclesiastical Tradition, because then (according to *Lirinensis* his rule) that Tradition must have been held in all Ages, and in all Places, and among all Christians. But the Primitive Christians during the Ten Persecutions had no Images at all in their Churches, as appears by the testimony both of Heathens (a) and Christians. (b) The very use of Pictures in Churches was forbid by a Council in those Ages (c); And five of the first General Councils do not so much as name them. After the Church began to flourish in peace and plenty, we find Images and Pictures were first used only to adorn the Christian Oratories, and to keep in memory some History of Scripture, or some eminent Acts of Saints and Martyrs: But in Pope Gregory's time, (that is above 600 years after Christ) some Superstitious people began to adore them, yet still they were re-proved for so doing by that Pope and by others; How-
ever

(a) *Lamprid. in vit. Alexan. Severi.*

(b) *Minut. Felix. p. 92. La-
bantium de mor-
te persec. cap.
12. p. 11.*

(c) *Concil. E-
lib. Can. 36.
An. 303.*

The Preface.

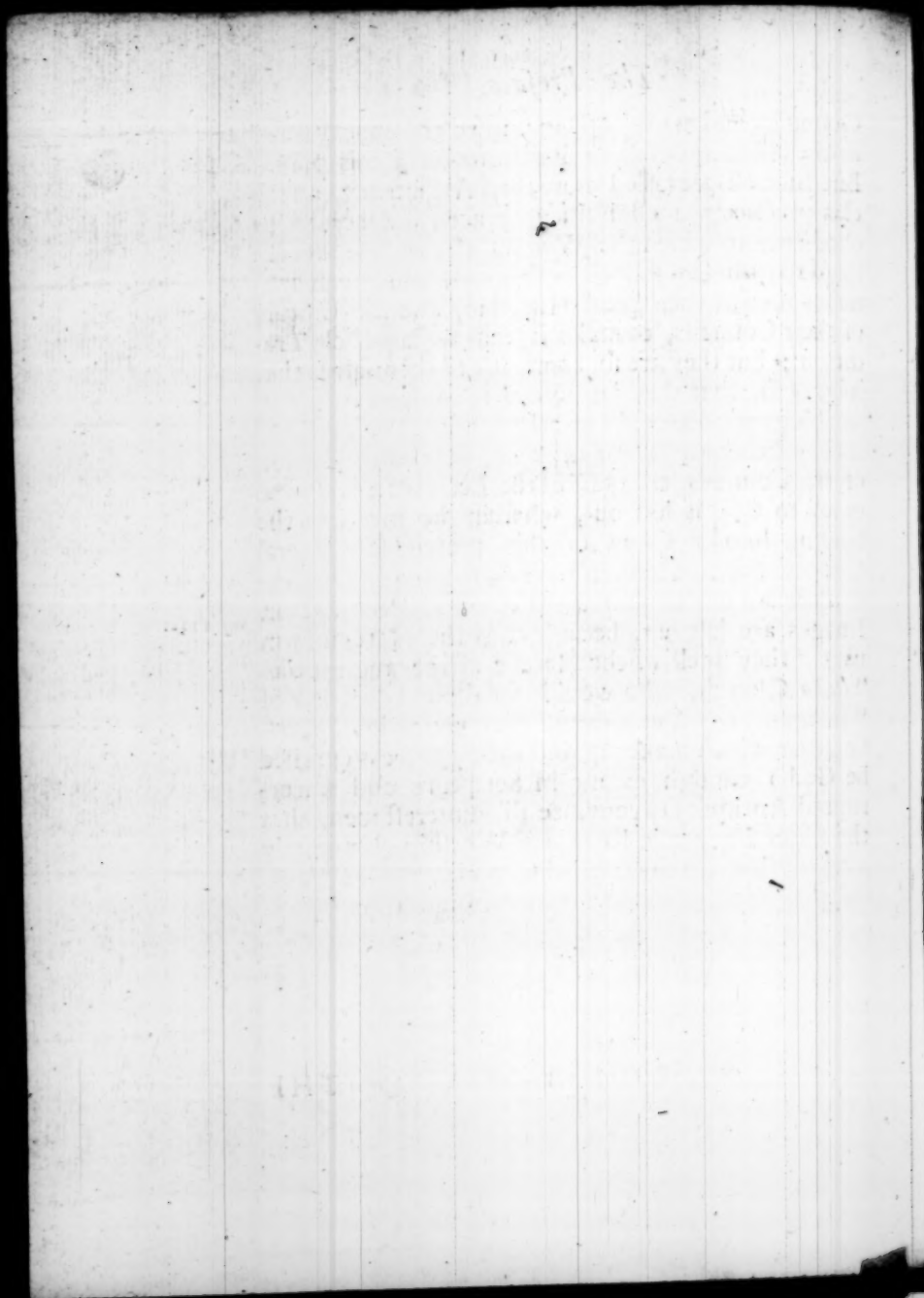
ever as ignorance increased, by the irruption of the Barbarous Nations into Christendom, this Superstition increased also, and grew to that height, that the Emperor by the advice of his Bishops in a Council at *Constantinople* was forced to take away all Pictures and Images, to prevent that Idolatry which was practised by the Vulgar. All this being done without the consent of the Bishop of *Rome*, he took very ill; and after this Emperour was dead, and a Woman as Tutorefs to her infant Son governed the Empire; a Lay-man being hastily advanced to be Patriarch at *Constantinople*: Pope *Adrian* chooses that lucky juncture to procure a Council to be called for the restoring Images in the East. Now lest the great and Venerable name of a General Council (as they call this Assembly) should impose upon any unwary persons, or give credit to the Superstitious adoration of Images, which they first established by a Law; I have briefly represented this famous Council in its own words and sence, and shewed upon what weak grounds they proceeded to make this establishment: and if I have any where mistaken the meaning of these Doctors, it was not by design, but by reason of those many barbarisms in the Style, and the frequent obscurity of the Sence, which will plead my excuse to all that have read this Council in the Original. I could easily have noted more mistakes, and have urged those which are observed more to our Adversaries disadvantage: but we need not multiply instances, when there are a few so full and plain, nor is there any occasion to aggravate those matters which are exposed by the bare relating of them. It is certain that the most learned, and consequently the most moderate Romanists are much ashamed of this Council.

The Preface.

Council : and many of them wished and endeavoured in the last Century for a Reformation in this point : But Interest prevailed more than Arguments, and so this practice was established by a new Decree : In obedience to which the Writers of that side are obliged to palliate it as well as they can, and much artifice is used by their great Historian, and the Editors of their Councils, to make it seem a Catholick Tradition ; but they are so conscious to themselves that it is not so, that they are forced to conceal very many things which would utterly confute that pretence if they did appear. For example, in *Labbe's* Edition of the Councils, that part of the Letter of *Charles* the great to *Offa* is left out, wherein he mentions the sending him a Copy of this pretended General Council (d) and both in *Binius's* Edition and his, the Collections of that famous Assembly at *Paris* against Images are left out, because (as the Notes inform us) "they smell of the Heresie of the ancient *Gallican* Church, who would not allow Adoration of "Images. (e) Yet after all their policy in suppressing that which makes against them, there is (praised be God) enough extant in Scripture and uncorrupted Antiquity to convince all disinterested men, that the use of Images in Religious Worship, is not only a corruption of the Original Christian way of Worshipping God, but also a manifest Innovation.

(d) *Labbe*
Conc. Tom. 7.
pag. 1131.

(e) *ibid. pag.*
1585.



THE CONTENTS.

CHAP. I.

Of the Occasion and Proceedings of the Second Council of Nice.

THE Christians for Three Centuries without Images, nor were they in Churches till the Fourth, nor adored till the Sixth. This was opposed by the Emperor Leo Isaurus in the East, who sent to Pope Gregory the Second about calling a Council to suppress it; but was therein opposed, and at last was Excommunicated by him and his Successor Gregory the Third. Constantine, call'd Copronymus, succeeds Leo in the Throne, and in the same Opinion, and calls a Council for that purpose at Constantinople. To him succeeds Leo, call'd Porphyrogenitus, who reign'd but five Years. Then the Empire came to his Son Constantine, a Child of Ten years old, under the Tuition of his Mother Irene, who makes Tarasius a Lay-man Patriarch, calls a Council first at Constantinople, and then removes it to Nice. An account of the Acts of that Council.

THE CONTENTS.

CHAP. II.

Of the persons who defended Image-Worship, especially in this Council.

THE rude behaviour of Pope Gregory the Second towards the Emperor Leo. This Pope's gross mistakes in the Scripture. His disloyalty to the Emperor. His Dialogues. The absurd arguings of the Patriarch Tarasius. The Characters of the Bishops assembled in the Council; their Errors and Mistakes. It was a qualification of a Bishop to be well acquainted with the Psalter. The Scripture then in the Vulgar Tongue.

CHAP. III.

Of the Falshood of divers passages in the Council.

INstances of the insincerity of the Bishops in this Council. They held Sanctification by Images, and yet declare they had no trust in them. They grant no Miracles done by them, and yet appeal to Miracles for the Worship of them. The Apocryphal Stories they cite for such Miracles, and for which they are challenged by the Council of Franckford. They say Images are only kept for memory, and yet require Worship to be given to them. The Falshood of Pope Adrian detected in his Letter to the Emperor.

CHAP.

THE CONTENTS.

CHAP. IV.

Of their Proofs for Image-Worship taken out of Holy Scripture.

THE places of Scripture produced in Council for Image-Worship. A Pope and Council not Infallible. Their Insertions, Falsifications, and sometimes ridiculous Applications of Scripture. How they avoid the Second Commandment. The Council Anathematizes those that will not receive a Doctrine by the bare Authority of the Fathers and Councils, if not plainly taught in Scripture.

CHAP. V.

Of their Proofs from Antiquity and Tradition.

THE Council grants there is nothing in the Apostolical writings for Image-Worship; but maintain it to have been for almost Eight Hundred Years. They appeal to old Pictures in Churches for the proof of it: and require that persons pry not too busily into this pious Custom. They affirm all the Six preceding Councils established it; but decline all but the Sixth, which yet disproves it. This acknowledged in the Epistle of the Patriarch Germanus. The Council produces fabulous Stories and spurious Tracts. The Story of the Monk tempted by the Devil to Uncleanneß, because he would not forbear to Worship an Image. The Fathers produced in the Council are not for them.

CHAP.

THE CONTENTS.

CHAP. VI.

Of their Answers to the Testimonies from Scripture and Antiquity urged against them.

THeir farther Answer to the Second Commandment, that it is Temporary, and belong'd only to the Jews. That the Devil put it into a Jew to add these words to it, Nor the likeness of any thing. Their Replies to the Quotations from the New Testament against Images. These places defended. The Ancients call'd the Elements in the Eucharist, the Figure of Christ's Body, &c. The Fathers against Image-Worship, as Epiphanius, Greg. Nazianzen, S. Chrysostom, Eusebius, who is vindicated from being an Arrian.

CHAP. VII.

Of their weak Reasonings.

POpe Gregory's Answer to the Emperor, about the Councils, absurd. The Ancients did not impose any Article of Faith, or way of Worship without good Authority from Scripture. The weak Inferences of the Council from the Painting of Church-Walls. The difference betwixt Civil Respect and Adoration. The Arguments used in the Council the same as used by the Heathens. Miracles, if wrought by Images, yet no reason for Adoration. The goodness of the intention no excuse for Idolatry. The difference betwixt Writing and Picture, betwixt the Scripture and an Image, for Instruction. If Images

THE CONTENTS.

Images may instruct, yet it's no argument for worship. The Council not willing to acknowledge an error, because then they would not be trusted. Angels acknowledged in the Council to be Corporeal. The Arguments of an Hea-then justifying himself from their practice. The Council cannot tell what worship is to be given to Images, and is inconsistent with it self.

CHAP. VIII.

Of the Authority and Credit of this Council.

Constantine the young Emperour afterward abrogated the Constitutions of it about Images: and the Decrees of it were condemned by a Council held at Franckford, called by Charles the great, as contrary to Scripture and Tradition: This acknowledged by several Learned Romanists. The mistake of Platina, Æmilius and Nauclerus. The Magdeburgenses vindicated against Surius and Binnius. The Words of the Council of Franckford. Why the Council of Nice is called the Council of Constantinople in that of Franckford. Charles the great wrote a Book against the Doctrine of the Council of Nice, as did also his Son Lewis. Pope Adrian's Answer to it, which has neither Truth nor Authority. The Gallican and German Churches against Image-worship. Agobardus Bishop of Lyons wrote against it. The Summ of his Book. Images not worshipped in France or Germany till the Ninth Century.

THE CONTENTS.

CHAP. IX.

Of such passages in this Council as do not agree with the present opinions of the Romanists.

THis Council of Nice called by the Emperor's Authority and Command. The Patriarch of Constantinople the great manager of it, owned to be an Universal Bishop, and so called by Pope Adrian. Anastasius, the Latin Translator, his Additions and Forgeries. Pope Honorius anathematized in this Council for Heresie. This Council against making a Figure of God, and Invocation of Saints. The Forms of Prayer then used before an Image. No Ceremonies of Consecration of them or the Cross. The people then received the Sacrament in both kinds. The Procession from the Holy Ghost, and the Filioque added to the Creed by the Latin Translators. When the Filioque was inserted in the Roman Creed. The 82. Canon of the Sixth General Council about an Image in the form of Christ, proved genuine against Binnius and Baronius. Christ the Rock, and nothing of S. Peter. The disagreement of Popes about the Apostolical Canons. Pope Adrian's petition to the Emperor. How the Church of Rome owns or rejects Councils.

(1)

A

DISCOURSE

Concerning the

Second Council

OF

NICE,

Which first attempted to bring in Image-
Worship, *Anno Dom. 787.*

CHAP. I.

*Of the Occasion and Proceedings of this
Council.*

THE Christians had continued for Three Centuries
without any Images in their places of Worship,
and it was in the Fourth Age when some began first
to adorn Churches with the Histories of the Go-
spel, and the Passions of the Martyrs represented in Pictures :
Which well-meant and innocent Custom gave occasion to
C some

A Discourse of

some ignorant and superstitious people afterwards to give too great Reverence to them. And though many eminent Fathers, and particularly *Gregory* the Great, Bishop of *Rome* utterly disliked this, and declared these Pictures were only placed in Churches for Memory and History, not to be adored: Yet the Vulgar proceeded so far toward Idolatry, that the very *Jews* and *Saracens* were highly scandalized at it; and divers pious Christian Bishops advised the Emperor *Leo Isaurus* (otherwise call'd *Iconomachus*) rather to take both Images and Pictures out of Churches, than to give occasion to Superstition and Idolatry, by letting them stand in those Sacred places. Whereupon the Emperor writes to *Gregory* the Second, then Bishop of *Rome*, to advise with him, about calling a General Council on this occasion*, but the Pope opposed this fair motion, and wrote back an abusive and ill-penned Letter, which hindred not the good Emperor (being studious of the Churches peace) from writing again: Yet he obtained only a return like the former: which so provoked the Emperor, that by the advice of his Neighbouring Bishops, he proceeds to the other Extreme, and orders all Pictures and Images of Christ, and the Saints, to be pulled down, and defaced; and with the consent of the Ecclesiasticks, deposeth *Germanus* Patriarch of *Constantinople*, who opposed this Order; and placeth *Anastasius* in his room. Pope *Gregory* glad of this occasion, to make his terms with the Western *Franks*, who were nearer, and more likely to defend him, and promote all the Interests of his See, Excommunicates the Eastern Emperor *Leo Isaurus*, as an Enemy of the Church, and unworthy of the Empire; and perswades his Subjects in *Italy* to pay him no more Tribute, and to renounce his Government and Authority*. Not long after this *Gregory* dies, being succeeded by *Gregory* the Third, who held the same principles, and carried on the same design: And *Leo Isaurus* dying, his Son *Constantine* the Sixth, commonly called *Copronymus*, was the Successor both to his Empire and Opinion. For which reason the Faction of the Popes side rebelled against their lawful Sovereign, and proclaimed his Kinsman *Artabasdus* Emperor, Excommunicating *Constantine*, and fortifying his

Anno 726.

* Concil. Gen.
Ec editio Lab.
pag. 18. C.

Vid. Spanhemii
Hisor. Imag.
Seit. 2. p. 71,
Ec.

* Concil. pa. 3.
D.
An. 731.

An. 741.

his Royal City of *Constantinople* against him: But the rightful Prince gathering Forces, set upon these Rebels, by Sea and Land, and conquers the City, taking *Artabasdus* the Usurper, and many of his Complices, whom he punished as their Treason deserved; and for that Justice is called a Persecutor, by the partial writers of that History. But *Constantine* being in peace, calls a Synod at *Constantinople* *, at which were present Three Hundred Thirty Eight Bishops, (the chief of which was *Theodosius* Bishop of *Ephesus*;) who by Scripture, Antiquity, and Reason, proved that Images and Pictures were not to be adored; and Excommunicated such as worshipped them; allowing the defacing of them to prevent Idolatry. 'Tis true the Pope would not confirm those Decrees, but neither he nor his Party were able to answer the Arguments they produced: And the Emperor punished such as would not obey the Decrees of this Synod, but encouraged the propugners of them. Howbeit, a Fever carries off *Constantine* after he had reigned near Thirty Five Years, who was succeeded by his Son *Leo* the Fourth, call'd *Porphyrogenitus*, an enemy also to the adoration of Images; but he did little in that matter, being prevented by Death, after a short Reign of Five Years. The Empire then descended on his Son *Constantine*, a Child of Ten years old, under the Tuition of his Mother the Empress *Irene*, a Woman scarcely to be parallel'd for Ambition, Dissimulation, and Cruelty; and who at last deprived this her Son of Sight, Empire and Life. It's this Empress, that, after her dissimulation in the time of *Constantine*, and her Husband *Leo*, revived the cause of Image-Worship. To make way for which, *Paul* the Patriarch, one of great esteem, must resign his charge (but not with a recantation of his Subscription in the former Council, for defacing Images, as this of *Nice* would have it.) And *Tarasius*, a Layman, and Secretary to the Emperor, and a Creature of the Empresses's, was advanced into his room. But this crafty person seemingly refuses it, until it was yielded (as before it was agreed) that a General Council should be call'd for the adjusting of this matter. This accepted, *Adrian* the then Pope, and, it's said, the other Patriarchs were summoned

An. 754.

* Or the Ecumenical Palace over against Constantinople, on the Asian shore.

V. Spanhem. Hist. Imag. Sect. 3. p. 170, 171, &c.

An. 775.

Spanhem. p. 313, &c.

An. 796.

Spanhem. p. 326.

Art. 1.

A Discourse of

moned to attend it. But as to the other three, it's certain, that if the Letters were sent, they were never received, or if received, there were none of them then present in person, nor by their Legats. And *Adrian* excus'd himself with great submission by Letter, but sends, as his Deputies, *Peter* Archbishop of *S. Peters* in *Rome*, and another *Peter*, Abbot of *S. Saba*; and the Council was summoned to sit at *Constantinople*. But when it was perceived that *Adrian* and the Empress designed to restore Images, the other party came in great numbers to the place, where the Council was Assembled, and forced them to rise and disperse, almost as soon as they were set down. And their zeal was so great, that the Bishops durst not meet again of one whole year; and after that they were driven to Assemble at *Nice* in *Bithynia*, (where the first General Council had been held.) Being thus at last met at *Nice*, *Tarasius* the new-made Bishop of *Constantinople*, with the Pope's Legats, and two Monks representing the Eastern Patriarchs, managed the Assembly: And after the reading of the Emperor's Letter (before they had proved their Opinion intended to be established) in the first Action they made divers Bishops (who had signed the former Council against Images) Recant, and so restored them. In the second Action they read Pope *Adrian* and *Tarasius*'s Letters for Image-worship: In the third Action they read *Tarasius*'s Letter to the Eastern Patriarchs, and their Answers: In the fourth and fifth Actions they attempt to confirm the Adoration of Images, by some kind of quotations out of the Ancients; and by answering some Allegations to the contrary. In the sixth Action they read the Arguments used by the former Synod at *Constantinople* against Image-worship; and with them, the Council's Answer to the several Paragraphs. In the seventh Action they make their Decree for Adoration of Images. In the eighth and last Action they make divers Canons for Ecclesiastical Discipline, and write some Synodical Epistles; and so the Council broke up at *Nice*, but adjourned to *Constantinople*, where all that had been done was read to the Empress and her Son, who confirmed their Decrees, as did also Pope *Adrian* afterwards.

Now

Now in the following discourse, we will first examine what kind of persons they were, who first established this Doctrine and practice, and then observe what grounds and reasons they went upon, as also what regard was had to their determination in that, and the succeeding ages, which we will dispatch with as much clearness and brevity as the matter will allow.

CHAP. II.

Of the Persons who defended Image-worship, especially in this Council.

THE first Patron of this Opinion mentioned in the Council is Pope *Gregory* the Second, who writ Two Letters to the Emperour *Leo Isaurus*, which are Printed at the beginning of the Acts, and we need no other character of him, than we may select from these Letters, wherein he gives us a Specimen of his manners in calling the Emperour an unlearned and thick-skull'd man, * and upbraids him with his great stupidity; || and yet the Emperour was none of his Image-worshippers, whose dull, simple and gross minds (as this Pope saith) needed such representations to raise them up to the things represented: * And History describes him as a prudent and discreet Prince. But Pope *Gregory* himself seems not to abound too much in ingenuity, for he describes a known Heretick, to be "one that is known to few and not to many: || and he mistakes *Bezaleel* for one of the Tribe of *Dan*, who was certainly of the Tribe of *Judah*. * Yea so little was he versed in Scripture, that he takes *Hezekiah* who broke the Brazen Serpent to pieces, to have been the same man with his great Grandfather *Uzziah* who would have executed the Priest's

* *Concil. Tom.*

VII p. 10. D.

ibid. p. 14. C.

* *ibid. p. 14. D.*

ibid. p. 15. E.

* *ibid. p. 11. B.*

Exod. 31. 1, 2.

- Priest's Office, though he began to Reign Eighty four years before *Hezekiah* ||. A like instance of his Infallibility he gives in affirming that "*David* sanctified the Brazen Serpent and brought it into the Temple * : Whereas it is well known *David* was dead before the foundation of the Temple was laid. His Loyalty also bore proportion to his Learning ; for he tells us, "He prayed to Christ, that he "would send the Devil to take the Emperour || : and this be fancied to be imitating Saint *Paul*, in delivering the incestuous *Corinthian* to Satan for the destruction of the flesh, that his Soul might be saved. He argues notably indeed that "Emperours ought not to meddle with electing Clergy-men, because Bishops ought not to concern themselves with the Palace, nor dispose of Royal dignities.
- * *ibid.* p. 16. D. * Yet the Prefacer to the Council tells us, "He deprived
- || *ibid.* p. 3. D. "the Emperour of the Government of *Italy* || ; And *Zonaras* saith, "He forsook his Allegiance to the Emperour, "and made a League with the *Franks* * : And we may be confident he did not hold the Doctrine of Non-resistance. For being very angry that the Emperour had ordered an Image of Christ to be demolished, which he calls "breaking the Saviour to pieces || ; He challenges him to come "to *Rome* if he durst, and break the Image of Saint *Peter*, "which all the Western Kingdoms took for an earthly "God, threatening him if he did, he would be revenged on "him by his Western friends *. If we would know more of this Pope, we may read that ridiculous Book of Dialogues, from whence this *Gregory* was called the Dialogist, which is falsely ascribed to Pope *Gregory* the first, but the Fables are so gross, and the Style so mean, that it is far more like to be the work of this Patron of Images.
- As to those Bishops who sat in this Council, the Acts do not speak them to have been any great Clerks. *Tarasius* the Patriarch of *Constantinople*, had lately been a Lay-Courtier, and yet was the chief orderer (if not the president) of this Venerable Assembly ||. Pope *Adrian* at first it seems thought him unfit to be a Bishop, but when he joyned with him in Image-worship he then consented to his Election *. Yet they who made him a Bishop, could
- || *ibid.* p. 35. A.
- * *ibid.* AB. 2. pag. 118. D.

not make him a Divine, as appears by his arguing, "That
 "it is the same thing in Doctrines to err in a little matter
 "as a great; for by either of them the Law of God is dis-
 "annulled *." By which Maxim *Papias* his thousand years
 Reign, and Saint *Cyprian's* opinion of Re-baptizing Here-
 ticks, would be as great Heresies as those of *Arim* and *Ma-*
cedonius. And perhaps it was upon this same Principle that
 he else where affirms, "Taking mony for Ordination, or
 "Symony is as great an Heresie as that of *Macedonius*,
 who denied the Divinity of the Holy Ghost ||. One of
 their Authors here quoted with applause, hath this Sinewy
 comparison, "Even as he that affronts the Emperour's
 "Image, is punished as though he affronted the Emperour,
 "though the Image be wood or coloured wax: even so he
 "that dishonours the Image of any man, dishonours him
 "whose figure it is, * which is *idem per idem*. That Bishop
 was no deep *Rabbi*, who being to prove that a man who had
 sworn to the Devil that he would not worship an Image
 was not obliged to keep his Oath, cites *Zach. 8. 17*. "Ye
 "shall love no false Oath: and thence notably infers, "Our
 "false Oaths are therefore not to be heeded, being of no
 "force ||. *John* the Legate of the Oriental Diocese, had
 but very small skill in the Oriental tongues, or else he
 would not have erred so very grossly in the Etymology of
Israel, which he says signifies "The mind seeing God *. And
 if the whole Council joyned in making that answer to
 the former Synod against Images, they were much overseen
 in saying, "The Blessed Virgin *Mary* was by Nature the
 "Mother of God ||. Whereas she confesses, and all men
 know, it was a high grace and special favour in God to
 chuse her for the Mother of his Son: But no doubt they per-
 ceived the ignorance of Bishops in that age, when they
 made a Canon in this very Council, that "He who was to
 "be promoted to a Bishoprick should be very well acquaint-
 "ed with his Psalter, that so he might be able to instruct
 "his Clergy in it, and that the Metropolitan should strictly
 "examine whether he were sufficient to read the Canons,
 "the Gospel, the Epistles, and the rest of the Scriptures,
 "(which was then and there in the Vulgar tongue) dis-
 creetly

* *ibid. A7. 1.*
 pag. 78. E.

* *ibid. A7. 8.*
 pag. 630. E.

* *ibid. A7. 4.*
 pag. 247. E.

* *ibid. A7. 4.*
 pag. 254. E.

* *ibid. A7. 4.*
 pag. 199. D.

* *ibid. A7. 6.*
 pag. 542. E.

* *Ibid.* A. 8.
Can. 2. p. 195.
 E.

"creetly and not imperfectly *. We cannot doubtless but have a mighty respect for Doctrines brought in by these Bishops, since our age hath School-boys better qualified; and we cannot but pity those Learned men who are now obliged to defend what meer ignorance then produced.

CHAP. III.

Of the Falshood of divers passages in this Council.

THough the want of Learning in Guides of Souls be a great defect, yet want of Integrity is a greater; but there are many evidences in this Council, that the Bishops there assembled were as void of Sincerity and Truth, as they were of Learning and Judgment: for Pope *Gregory* in his Letter || and the Council do affirm *, that "They had no hope nor trust in Images: Yet when *Basilus* comes to recant, the Council makes him declare "He reverently adores the Reliques of the Saints, hoping to be partaker of their Sanctification ||, and the whole Council saith the same. * Doubtless also those Citizens of *Rome* mentioned with honour, had some hope in the Image of *Symeon Stylites*, since they are said to have set up this Image on every Shop door, seeking protection and safety to themselves ||: yea, the Council saith, "We salute and embrace Images, hoping to partake of Sanctification by them *. *Tarasius* the Patriarch declares, "They had received Images for lifting up their minds, and helping their memories, and for procuring some holiness from them ||. And in the Appendix to this Council, it is affirmed that "Christians by affectionately adoring and saluting the Cross and other Images are made partakers of their Sanctification *, which shews their pretence to have no hope in them, to be a meer sham, and a downright untruth.

Tarasius

|| *Ibid.* p. 14 E.
 * *Act.* 6. p. 411 B.

|| *Act.* p. 55. B.

* *Act.* 6. p. 542.
 E.

|| *Act.* 4. p. 266.
 A.

* *Act.* 6. p. 491.
 B.

|| *Act.* 8. p. 639.
 B. 1

* *Ibid.* p. 647. B.

Tarasius saith, "If it be asked why Images do no Miracles now, as they were wont to do of old, we must grant (saith he) "That they do none : and he pretends to give this reason for it, "because that age had no Infidels in it ||, though there were thousands who did not believe Images were to be adored : and so needed Miracles to convince them. *Germanus* also his Predecessor, almost one hundred years before, speaking of his own time, saith, "We must not admire "there are no such Miracles now, as were related to have "been done by Images in former times, lest we should doubt "of the Miraculous gifts of the Apostles days, since no such "are now given *. This seems a full confession that for almost an hundred years before this Council, no Miracles were done by Images : and yet in contradiction to this Confession there are innumerable stories told and approved in this Council, of Miracles wrought before Images, and many of them pretended to be done in, and since the time of *Germanus* ; yea some of them but a short time before the Council : such as the *Sicilian* Bishop's report of a woman dispossessed by an Image at *Rome*, and the Eastern Legates remark upon it || : And the story of *Manzo* a Bishop then in the Council, who pretends to have been cured by Addresses to an Image, the very year before *, with that improbable relation of a *Hagarens* eye put out by an Image in revenge for his putting out its right eye, said to be done but two years before ||. Now either the two Patriarchs who grant there were no Miracles of this kind in their time, or these relatours must needs speak falsely ; but it is more probable the Histories told for the credit of Images are falsehoods, than the ingenuous Confessions of two Zealots for them, in a case which lessened their credit : And therefore the Council of *Frankford* justly charged them with citing Apocryphal stories and ridiculous Fables to justify their error *. Yet upon the credit of these fictions they argue for Image-worship.

Pope *Gregory* had bragg'd in his first Letter, "That the "Six foregoing General Councils had delivered this Doctrine of Images to them ||. But when the Emperour affirmed he could find nothing in those Councils concerning them, the Pope in his answer plainly supposes there is nothing

|| *Art. 4. p. 223.*

* *ibid. p. 315. A.*

|| *Art. 4. p. 215.*

D. G. 218. A.

* *ib. p. 258. D.*

|| *ib. p. 270. D.*

* *Vil. ep. Alri.*

an. p. 939. D.

|| *Ep. 1. Greg.*

p. 10. D.

* Ep. 2. Greg.
pag. 17. D.

|| Ibid. E.

* *Al.* 6.
pag. 403. E.

* Ibid. pag. 406.
E. 407. *A.*

* *Al.* 6. pag.
407. D.

|| Ibid. pag. 411

* Ep. 1. Greg.
pag. 19. *A.*

|| *Al.* 6. pag.
427. E. *ibid.*

* *Al.* 6. pag.
522. E.
|| *Al.* 4. pag.
263. B.

thing in them about Images *; and therefore I wonder how he could prove that false assertion of his; "That Bishops of old carried Images with them to Councils ||. In like manner the Council pretends, "The Tradition of Images did not begin at the Sixth General Council, but had been ever since the Apostles preaching*: Yet they are so inconsiderate, that without any proof of the Apostles times, they in the very next page cite the Eighty second Canon of the Sixth Council, which expressly declares, that in former time Christ was not pictured in humane form, but represented by a Lamb: And they ordain, that from thenceforth it should be lawful to picture Our Lord in humane form, without any mention of adoring that Picture of him*; which Testimony (though they triumph very much in it, and urge it three times) makes really against them, and declares, that adoring Images of Christ, is so far from being an Apostolical Tradition, or a Doctrine of all the Six General Councils, that till this last of the Six (which was not One hundred Years before this of *Nice*) it was not used nor allowed to Picture or Carve Christ in the form of his Humanity.

The Council which forbade adoration of Images, blamed such as worshipped them, "for imagining a thing made with hands to be God, and calling it by the name of Christ*. The *Nicene* Bishops answer this, by saying, "Christians do not call venerable Images by the name of God ||. But then I would know, what Religion Pope Gregory was of, who calls the Image of Christ by the name of "The Saviour*; and the Council reckons *Severus* for a Heretic, for saying, "The Images of Doves hanging over the Altar were not to be called, *the Holy Ghost*: Yea, they labour very earnestly to prove, "That the Image of Christ agrees with him in name, though not in substance ||; and affirm that his Image "ought to be called by his Name*: Yea, *John* the Legat of the Eastern Patriarch openly saith, "He that adores an Image of Christ, doth not sin, if he affirm "This is Christ the Son of God ||: And if this be not calling Images by the name of God, I know not what is.

These

the Second Nicene Council.

II

These patrons of Images do more than once brag, "That
 "all the Bishops and Priests of the East and West, North
 "and South, had agreed to Anathematize such as opposed
 "Image-worship * : and nothing is so common, as for this
 pack'd Assembly to call themselves *the Catholick Church* || :
 But let it be considered, that not long before a Council of
 Three Hundred Thirty Eight Bishops (that is, within
 Twelve of the number now assembled) had condemned the
 adoration of Images in the East * ; and Pope *Adrian* in his
 Letter read in this *Nicene Synod* affirms, that all the people
 of the East had erred (as he miscals it) before *Constantine*
 and his Mother *Irene* began to Reign ||, which was but about
 Seven Years before ; and 'tis plain there were but few of the
 Bishops who had condemned Image-worship, who recanted
 in this Council of *Nice*. And the party was so strong at
 that time in *Constantinople*, that they forced the Synod to
 break up, and defer their meeting a whole year ; after which
 time they removed to *Nice*, for fear of violence from the
 numbers which were against Images * ; which party within
 a few years after prevailed with this very *Constantine* to re-
 voke the Constitutions of this *Nicene Council* ||. As for
 the West and North, we shall in due place make it evident,
 that in *France*, *Germany* and *Britain*, this Council was ut-
 terly rejected as no General Council, and of no Authority
 at all, though it was confirmed by the Pope. Inasmuch that
 the *Franks* Objections which *Adrian* replies to, say, "These
 "Fathers did rashly and unwarily Anathematize the Ca-
 "tholick Church, which worshipped no Images ; and do ob-
 serve, "that they should first have enquired what was the
 "sence of every part of the Church in this matter * : where-
 fore their brag of Universal consent, is notoriously
 false.

Again, nothing is more common with them, than to
 mince the matter, and say, "They retain Images only for
 "History and Commemoration * : yet they made the Bishops
 who recanted profess, "They did imbrace and salute Ima-
 "ges, and give them honorary Worship || ; and they also
 determine, "we must salute and embrace them, and give
 "them due worship or adoration * : and to make all sure,

D 2

the § 39 C.B.

* *Art. 6. pag.*

455. A & Ad.

7. pag 586 C.

* *Art. 7. pag.*

590 B. C.

* *Prefat. al*

Council 7 pag 5

B. C. pag 7. A.

|| *Art. 2. pag.*

99. E.

* *Prefat. pag.*

38, & 39.

|| *Platina in vi.*

Adriani

pag. 21.

* *Epist. Adrian.*

pag. 93. D.

* *Art. 6. pag.*

459. D. & pag.

523. C. & *alibi.*

|| *Art. 1. pag.*

55. D.

* *Art. 6. pag.*

the § 39 C.B.

A Discourse of

the Pope's Legat causeth an Image of Christ to be brought into the Council, and all of them were humbly to kneel before it, and adore it, as a confirmation of their Opinion and Decrees||.

|| *Ad. 5. pag.*
387. *D.*

|| *Ad. 6. pag.*
516. *B.*

|| *Ad. 1. pag.* 39
C. Ad. 1. pag.
95 *C. C.*

|| *Ad. 8. pag.*
617, 618.

This *Nicene* Synod very magisterially reproves the former Council, which condemned Image-worship, for self-flattery, and for taking upon them the title of a General Council, and stiling themselves Fathers of the Catholick Church ||: yet they who had forsaken the Faith and practice of the Ancient Church, and differed at that time from the greater part of Christians, do at the beginning of every Action call their Assembly *An Holy and General Council* ||; and every where ascribe to themselves the title of the Catholick Church: Nor can there be vainer flattery found any where, than one of them gives to this despicable Council, in an Oration made at the close thereof ||; so that they who could see a mote in their Brethrens Eye, did not, or would not discern the beam in their own.

|| *Ad. 2. pag.*
118. *E. & 119.*
A.

Finally, it is very remarkable, that Pope *Adrian* in his Letter to the Emperor of *Constantinople*, wheedles him to restore Images, by promising him great prosperity, and many triumphs over the Barbarous people: affirming, "That *Charles* the Great of *France*, by obeying his admonition, and fulfilling his will in all things, had subdued all the barbarous Nations of the West, and brought them under his Command ||: which manifest falsehood could pass no where, but at so great a distance as *Constantinople*. For it is well known, *Charles* the Great did not obey the Pope's Monition, nor fulfil his will in this very point of Images; but called a Council to condemn these Decrees of *Nice*, and sent his Objections against them to *Rome*; which put poor *Adrian* hard to it, to patch up something that might look like an Answer to those Objections. Wherefore his prosperity was not the effect of his zeal for Image-worship, nor of his reverence for the Pope's Authority. To conclude, What credit can we give to a company of men, who make no scruple to say and unsay; to affirm the greatest falsehoods, and deny the plainest truths; yea, and contradict themselves to serve an Interest, and to please the Pope and the Empress *Irene*?

CHAP.

CHAP. IV.

Of their Proofs for Image-Worship taken out of Holy Scripture.

WHEN a Pope writes in a Doctrinal matter, and a General Council approves the Epistle, a man might expect most accurate and Infallible Expositions of Scripture: For if the Infallible Interpreter do not with a Council Expound Infallibly, who can? But in *Adrian's* Letter read and ratified, the adoration of Images is proved from Scriptures that are nothing to that purpose: For he quotes *Heb. 11. 21.* and tells us, *Jacob* worshipped on the top of his Staff; which he expounds of *Joseph's* Staff, adding, "That it was not the Staff he worshipped, (take heed of that)" but him that bore it, to whom he shewed this "respect and love ||: but if the place be searched, there appears nothing but that *Jacob* worshipped God; and being aged and infirm, could not bow down without leaning over the top of his own Staff. ¶ Treatise of Fallibility. cb. 5. p. 73. &c.

Again, from God's commanding *Moses* to make two Cherubims over the Mercy-seat, (though he expressly forbid the *Jews* to worship the likeness of any thing in Heaven above; and though these Cherubims never were worshipped, nor so much as seen by that people, being behind a Veil in the most Holy Place;) Pope *Adrian* infers, Christians may make and adore Images ||, though they have no command, as *Moses* had, to make them: and though they are forbidden as well as the *Jews* were, to worship them. The Logick of which Inference is very notable. And yet this topping proof of Scripture is cited over and over in many places of this eminent Council ||. The rest of his proofs from Scripture are such as these; *Honour and Majesty are in his presence,* ¶ Act. 2. p. 23. 107. D.

¶ Act. 4. p. 28. 193 B. C. & Galibi p. 51. sim.

A Discourse of

presence, Psal. 96. 6. *Thy face Lord will I seek*, Psal. 27. 8. *The rich among the people shall intreat thy favour, or, pray before thy face*, Psal. 45. 12. *And Lord lift thou up the light of thy countenance upon us*, Psal. 4. 6. * All which places he most impertinently applies to the worship paid to the Images of God and Christ, whereas they are spoken by *David*, with respect to the Jewish way of worshipping God in the Temple, the place of his especial presence; so that they who came thither are said to be before God, or by an *Hebraism*, *before his face*. But it is well known that no Image of God, nor shape was ever set up there: so that if coming to a Temple to worship God without an Image or visible representation, be the same thing with coming to a Church to worship God with and by Images; Then this infallible Interpreter of Scripture is a good Expoutour of all these places.

* *AB. 2. p. 110.*
B. C.

A little after *John* the Eastern Legate grossly abuseth that excellent prophecy of our Saviour's Incarnation, *Mercy and truth are met together, righteousness and peace have kissed each other*, *Psal. 85. 10.* by applying it to the agreement between *Adrian* and *Tarasius*, and the embraces which Justice (that is the *Roman Church*) gave the Empress *Irene*, (that is Peace) * the wit of which flattering allusion will not excuse the Blasphemy of the Application.

* *AB. 2. p. 130.*
A. B.

In the fourth Action, the whole Council makes a great shew of proving their Doctrine by Scripture: And yet they can find nothing there, but first, the Command to *Moses*, to make the Two Cherubins ||, which we have shewed is not at all to the purpose: Secondly, They tell us *Moses* heard a voice from between the Cherubins when he went to consult the Lord, *Numb. 7. 89.* But did *Moses* worship the Cherubins? or do they hear the voice of the Lord from their dumb Images? if not, why do they cite this place? Thirdly, But they say *Ezekiel* had a Vision of a Temple adorned with Cherubins and Palm-trees, *Ezek. 40. 1.* if any real consequence can be drawn from this imaginary Temple, it is only this, *That Churches may be adorned*: but how doth this prove that Images are to be adored? The former we grant, but it is the latter which they were to prove, and

† *AB. 4. p. 198.*
B.

and should have shewed us that *Ezekiel* kneeled to, kissed and prayed to those Cherubins and Palm-trees, and they had said something. Fourthly, They give us *St. Paul's* description of the Old Tabernacle, in which were the Cherubins of glory and the mercy-seat, *Heb. 9.* reasoning from thence, "That as the Old Testament had Cherubins over the Mercy-seat, so under the New Testament there must be Images of Christ over the Altar * . I reply, if it were so; still we might argue "As in the Old Testament they did not adore those Cherubins; so under the New we must not adore these Images. But indeed there is no consequence can be drawn from what was in the Old Tabernacle, to what must be in Christian Churches; for then we must have bloody Sacrifices, and many other abrogated rites. And *St. Paul* in that very place affirms, *Those were figures for the time present*, ver. 9. *imposed on them until the time of reformation*, ver. 10. Yea his Argument supposes a mighty difference betwixt their carnal, and our spiritual worship: So that this proof also is wholly impertinent. And can they imagine such thin and insignificant inferences as these should balance a plain command of the Moral Law: which expressly charges us to make no Image of any thing to worship it? That Golden wedge will weigh down all their consequences, if they could rake together ten times as many abused places as they have here done.

* *ibid.* p. 199.
A. B.

Who can sufficiently admire the deep reach of *Theodosius* a Bishop in this Council, who proves the worship of Images by that place of *St. Paul*, *Rom. 15. 4.* *Whatsoever things were written afore time, were written for our learning*, || for he notably observes, *that holy and venerable Images and Pictures as well as material writing, are for our learning.* But doth *St. Paul* bid us adore these old writings? doth he enjoin us to offer incense, gifts and prayers to them? No doubt common writings, such as *Livy* and *Tacitus*, were written for our learning, and so are the old Carvings upon Roman Arches, and the Pictures of prophane History; but I hope it doth not follow we are therefore to venerate for worship these. As for the Historical use of Pictures, we do not deny it, but we cannot allow that was any part of the

|| *A3.* 4 p. 214.
A.

the Apostles meaning here, where he speaks of Old Testament examples, which God left in writing, not in painting or in carved work, and he took writing to be the far better way to instruct us.

Leontius Cyprinus, who lived not above 200 years before this Council, is cited here with applause, where he adds a long passage (as if it were in Scripture) to the History of *Joseph's* coat being brought to *Jacob*, saying, *He kissed it with tears, and laid it on his eyes*; not loving or honouring the garment, but *Joseph* by it: whence he would prove we must shew the love and honour we have for Christ and the Martyrs, unto their Images *. To which it suffices to answer here, that this Author hath forgot that Woe in the *Revelations* pronounced against all that shall add to the words of God's book, *Revel. 22. 18.* there being not one word of this in the Original, nor in any Authentick Version; and for the Argument we shall meet with it afterwards.

The ingenuity of *Tarasius* is very visible in citing a place where *Jeremy* was complaining of the *Jews* for worshipping Idols, calling it, *forsaking God the fountain of living waters, and hewing out unto themselves broken cisterns which can hold no water, Jer. 11. 13.* and this he makes a Prophecy of those Christians who would not adore any Images ||. But *Theodoret* doubtless is a better Interpreter, who tells us, Images may well be compared to Cisterns, being made with hands; and to broken Cisterns, because as they have no good in themselves, so they can neither hold nor convey it to others. And would any leave a fountain that always had, and ever sent out water in abundance, for these broken Cisterns *? And so also doth *Optatus Milevitanus* expound the place ||: wherefore this will prove a Prophecy of these Image-worshippers, who leave the Spiritual worship of God, and worship the work of their own hands, and the Patriarch is catcht in his own net.

That Christian who is brought in disputing with a Jew that was very much scandalized at their Images, seems to be hard put to it: for when the Jew urges him with the Second Commandment expressly forbidding to make any Image or likeness of any thing to worship it; The Christian is forced to
alter

* *Ad. 4. p.*
238. C. D.

|| *Ad. 5. p. 347.*
C.

* *Theodoret. in*
locum.

|| *Optat. Milev.*
lib. 4. p. 81.

V. *Treatise of*
Fallibility, c. 3.
p. 39, &c. c. 5.
p. 67.

alter the words of the Law, and say, "It only forbids us to worship any new God, and the likeness of any thing as God * : which addition of his own to God's Law shews, * *AG. 5. p. 355. C.* that they will alter Scripture rather than change their opinion. Yea, afterwards the Council wonders any body will apply words to the Christians which were spoken so long ago to the Jews || ; which is no less than abrogating the Moral Law. *AG. 6. p. 467. E.*

In the next Action these Fathers produce two places of Scripture to prove that looking upon Images is as ancient in the Church, and as useful as hearing the Gospel: The first is, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely; Cantic. 2. 14.* Which is so ridiculous that it needs no confutation, only we may note these are the words of Christ to the Church, whom he calls his Dove; see *ver. 10.* And therefore are by no means to be applied as a speech of the Churches to Christ, and it is a bold thing to suppose we see Christ's face as plainly in an Image, as we hear his words when the Gospel is read. Their Second proof is, *Like as we have heard, so have we seen, Psal. 48. 7. ** And truly this may * *AG. 6. p. 407.* be a proof of any thing that can be heard and seen, it may prove a Fly as useful as a learned Oration; but the meaning of the place is quite another thing: For God's people say, "As they had heard of his promises to defend his Church, so they had seen him defend it, as appears by the next words, *in the City of our God, God upholdeth the same for ever.* But doubtless we may both hear and see what admirable sense a Pope and Council can find in Holy Scripture, by their rare exposition of this place.

If the Holy Text will not justify the doctrines, they have a curious art of enlarging it. For they tell us, *The Saints departed know that, according to the Apostle, they are dissolved and are with Christ, and intercede for us,* and they cite for this, *Phil. 1. 23. ||* by which an unwary Reader might think that St. Paul there maintained the Invocation of Saints, the grand Pillar of Image-worship. But if we consider the place, the Apostle confutes the very Intercession of the Saints there. For S. Paul (who doubtless was a Saint) could have wished

E

to

to be in Heaven, but only that he saw he could do his *Philippians* more good by staying upon Earth; and because he preferred their profit before his own pleasure, he was content to live with them still; which shews the Apostle knew nothing of his being to be a Mediator or Intercessor for them in Heaven; for if he had, he could not have affirmed it was better for them that he should continue in this mortal state.

The next instance shews their diligence in reading Scripture; for they cite an obvious place of *S. Peter*, 2 Ep. 3. 16. in this manner; *The unlearned and unstable wrest the Scriptures according to their own lusts*: whereas *S. Peter's* words are, ---- *wrest as they do also other Scriptures, to their own destruction* *. Yet as they have cited the place, it plainly belongs to them, rather than their Adversaries; for they have given very many instances of their wrestling Scriptures, to make it serve their lust of promoting Image-worship.

It seems to argue they had no great share of modesty, in that they account themselves, That Church of Christ of which *S. Paul* speaks, *Ephes. 5. 27.* "which was the Spouse of Christ, *without spot or wrinkle* ||. But besides their many evident spots and wrinkles, sufficient to confute this vain application, *S. Augustine* informs us, "That the Church "without spot or wrinkle, is not to be understood, as if it "were so now, but that it is now preparing, that it may be "so against it is to appear in glory ||; and (I doubt not) he will be thought a better Interpreter of this place than they.

But there is nothing back'd with more proofs from Scripture, than a peculiar notion of theirs, which is as weak as their Testimonies for it are impertinent, *viz.* That after Christ had once redeemed Christians from Idolatry, it was impossible they should ever relapse into that crime; which they would collect from God's promising the Jews, *to blot out the names of Idols from under Heaven, Zach. 13.* which promise was actually performed to that people after the Captivity. And from God's Kingdom, being an *everlasting Kingdom, Psal. 145.* and his *gifts and calling being without repentance, Rom. 11* ||. The same Inference they make elsewhere,

* *Act. 6. pag.*
463 D.

|| *Act. 7. pag.*
351 E.

|| *Aug. Retraſt.*
lib. 2. cap. 18.

|| *Act. 6. pag.*

401. E. 403 A.

where, from *S. Luke* 1. 75. where Christ is said to deliver us from our Enemies, that we might serve him in holiness and righteousness all the days of our life. And from God's smiting his Enemies in the hinder parts, and putting them to a perpetual shame, *Psal.* 78. 66. To all which I answer, If this did secure the whole Church from a possibility of relapsing into Idolatry, it doth not secure one corrupt part of it. And though Christ hath done his part completely, yet this will not prove that all men shall always do their parts: For at this rate of arguing, no single person nor number of men could possibly fall into any sins or false Opinions: and thus we may prove none, who are redeemed by Christ, can become Hereticks, Apostates, Drunkards, or Whoremongers; nor can I see how they are more secured from Idolatry, than from any other error or crime.

|| *Art. 7. pag.*
587. C.

To conclude, It is very visible all along, that they have no mind their Doctrine should be tried by Scripture, as believing it was not on their side. For they oblige *Basilus*, when he made his Recantation, to Anathematize those who say, "They will not receive any Doctrine upon the bare Authority of Fathers and Councils, unless it be plainly taught in the Old and New Testament. Which wise and Orthodox resolution we are taught by many holy Fathers, who charge us to believe nothing in matters of Faith, but what may be proved out of holy Scripture: Yet these Gentlemen call this, taking up the words of *Eutyches* and *Dioscorus*. However this is a tacit confession, Scripture is against them; and therefore they are the first Council which expressly accursed all that reject Ecclesiastical Tradition, written or unwritten. And when they are pinched with Objections from the holy Text, they fly out into a long Harangue against Scripture, crying out, "That all the Patrons of Heresie take occasion for their Errors from the divinely inspired Scriptures: but we may well except the Patrons of Image-worship; for they have used all the shifts imaginable, and yet cannot find any one place of Scripture to graft their Error upon, and therefore they fly to Universal Traditions, which how rarely they make out, shall be examined in the next Chapter.

|| *Art. 1. pag.*
58. A.

|| *Art. 8. pag.*
594. A.

|| *Art. 6. pag.*
463. C. D.

CHAP. V.

Of their Proofs from Antiquity and Tradition.

THE Scriptures cited in this Council were only to flourish with; for the main ground they go upon is Tradition: And though they often affirm this practice of Image-worship came down to them from the preaching of the Apostles, yet they grant it is not in any of their writings. For they say the making of Images was delivered to them from the Apostles, by an unwritten Tradition. And elsewhere they brag this Doctrine and practice had continued almost Eight Hundred Years; that is, from the time of Christ and his Apostles: But there is no proof of this offered in all the Council, except this; "That we may know it by the old Pictures to be seen in Churches. Now can any man in his wits, believe, there were any Churches then standing, or any Pictures made in them, which remained in the year Seven Hundred Eighty Seven, that had been built or painted in the Apostles days; especially if it be remembered, that Christianity was persecuted for Three Hundred years together. So that if we will take their word for it, (who have given such Specimens of their Integrity, Chap. 3.) we may believe it if we please; and knowing they cannot prove it, they would have us take it on trust; Telling us it is really an Ancient Ecclesiastical Tradition; but withal charging us, "Not to search too narrowly, nor enquire too busily into this pious Custom and ancient Law; and a very little search will shew the weakness of this pretence.

I *Art. 6. pag.*
451. C.

I *Art. 8. pag.*
617. D.

I *Art. 6. pag.*
403. E.

I *Art. 6. pag.*
239. A.

For

For in the next place it is affirmed, " That all the Six preceding Councils had established the Adoration of Images || : *Ep. Gregor. pag. 10. D.*
 Yet afterwards Pope *Gregory* confesses, " there is no more *Ad. 6 pag. 431. C.*
 " in those Councils about this matter, than about eating ** Ep. Gregor. pag. 27. D.*
 " Bread, and drinking Water *. And it is certain, there was not one word about Images in Five of those General Councils, because these Zealots for them do not cite one word out of them, for any use of Images, no not when they were urged to do it. And for that Canon of the Sixth Council (mentioned before) it was not made a full Hundred years before this *Nicene* Council; and it only gives licence to Picture our Saviour for the time to come in a Humane form, who before was wont to be represented by a Lamb, and this only for memory-sake, but not a syllable of any Adoration ||; which really disproves their pretence of all the Six General Councils; and shews, that the very Picturing of Christ in humane form, was a late thing; and that the adoring that Picture or Image, was never Decreed in any one of the Six Councils. And this is plainly owned by the Patriarch *Germanus*, who in his Original Epistle saith, " The General Councils every where received, had made Canons about many things of less moment than Images; and it is not (saith he) probable they would have left this point undiscussed and undetermined, if the adoring Images had led " to that Idolatry which is condemned in Scripture ||. Now 'tis enough to answer this weak insinuation, to say, " What " was not practised could not be condemned: but my main business is to observe, that a Patron of Image-worship grants these Councils said nothing of adoring Images, which shews the failing of their pretended Tradition: and it is very plain, that this passage was against the sense of the *Roman* Church, and therefore both the Latin Versions labour to corrupt it. *Anastasius* he Translates it most falsely thus; " The General Councils every where received, which have " laid down rules in several Chapters concerning Images, &c ||. And the old Latin Version with less sincerity still saith; " That, though in these General Councils many Canons were made for Images, yet none appeared for abrogating them *: Both which Translations contradict the Greek

Ad. 4. pag. 334. A.

Ad. 4. pag. 306. D.

Ibid. in Versio. one Latin.

** Versio Antiqua. pa. 779. C.*

Greek of *Germanus's* Epistle, and the Truth also; and the attempt of the Translators to corrupt this place, declares that the *Roman Church* hath long since had the art of making old Authors speak their own sense, but still it is plain that Image-worship was not established by all or any of these Six General Councils.

Again we may be confident they have no good proofs from genuine Antiquity, because they fly to fabulous Narrations, and spurious Tracts for evidence of this pretended Tradition.

* Ep. Greg. p.

14. B.

|| Conc. 1. Rom.

sub *Gelasio*.

* A3. 3. p. 63. C.

|| A3. 1. p. 102. E.

* Opat. Milev.

l. 1. & Euseb.

bist l. 10. c. 5.

|| Binii not. in

vis. *Miltiades*,

Tom 1. par. 2.

p. 209. A.

* A3. 4. p. 218.

B.

|| Riveti Critic.

Sacr. l. 3. c. 6.

So Pope *Gregory* cites the Epistle of *Abgarus* to our Saviour *, which was condemned as fabulous and Apocryphal by his Predecessor Pope *Gelasius*, in a Council at *Rome* ||, and is rejected at this day by most of the Learned writers of that Church. The Council also cites a Canon of a Council held by the Apostles at *Antioch*, in which, "lest the faithful should err any more about Idols, They appoint them to make the statue of our Lord Jesus Christ, both God and man * : which Council and Canon are of their own devising and attested by no credible Author. Pope *Adrian* cites a notorious Fable of the Images of the Apostles shewed to *Constantine* the great by Pope *Sylvester*, who had fled to Mount *Soracte* for fear of *Constantine's* persecution, and was now pretended to be called back from thence || : Yet it is most certain there was no persecution at all in the time of *Sylvester*; for *Constantine* was become a professed Christian in the time of *Miltiades* his predecessor; whom the Emperour had constituted the Judge of *Cecilianus* his cause *, and (as *Romish* Authors affirm) he had given that *Lateran* Palace and divers noble gifts to *Rome* in the days of this *Miltiades* || : How then can it be likely *Constantine* should afterwards turn persecutor again in the days of *Sylvester*? or need a new Miracle to Convert him? but the story served the present turn, and so it was all one whether it were true or false. Again the Council produces a relation of the bleeding of an Image of our Saviour and the Conversion of many Jews thereupon, which they father upon *Athanasius* the great *. But the whole passage is proved fabulous by a learned Author of ours ||, and *Nannius* a Doctor of *Louvain*, who

who first digested *Athanasius's* Works into Tomes, put this among the spurious pieces: Yea *Bellarmino* himself affirms this Sermon was not the work of the famous *Athanasius*, but of a much later Author, for saith he, *Sigebert* in his Chronicle relates this Miracle as done but in the year 766. that is only 20. years before this Council of *Nice* *. And the whole story smells so strong of the Legend, that we may well believe there never was any such thing. But it was a late invention of the Image-worshippers to countenance their Doctrine, and by the Inventors published under a great name, to gain credit to it. There are many more passages cited as Testimonies of Antiquity which are most incredible Fables worthy of derision rather than a serious Confutation. Such are those Legends quoted out of *Sophronius* of *Jerusalem*, who dyed about the year 636. about which time the Sixth General Council complains that, "Many had filled up the Lives of the Martyrs with feigned stories ||, of which kind we may well reckon that ridiculous Tale concerning a certain Hermit who swore to the Devil not to reveal his advice, which was, not to worship any more an Image which he kept in his Cell: But yet afterwards he informs his Confessor what counsel the Devil had given him, who gravely and piously declares, "That the Hermit had better go into every Bawdy house in the City than neglect to worship the Images of Christ and the Blessed Virgin *. Which excellent Divinity and rare History, pleased the Fathers of this Council so well, that they cite it again in the next Act ||, and make many notable remarks upon it, as a famous evidence of the agreement of the Fathers concerning Image-worship *; whereas the most of these relations are but about one hundred, or one hundred and fifty years elder than this Council, and so cannot make out a Tradition which they pretend had continued for near Eight hundred years, being rather the dreams of superstitious Monks, and Apocryphal as well as ridiculous Fables ||, than the Testimonies of any eminent or genuine Fathers.

As for the places they cite out of approved Authors, either they are only about the use of Pictures for Ornament and History, or they are nothing at all to the purpose, and none of

* *Bellarmino*. de
Script. Eccles.
in *Asban* p. 52.

|| *Conc. 6. Constantin.* Can. 63.

V. Treatise of the Fallibility of the Roman Church, pref. p. 5, 6.

* *Act. 4. p. 250. D. E.*

|| *Act. 5. p. 382. A.*

* *Act. 4. p. 254. B. & Act. 5. p. 383. C.*

|| *Epist. Adriani ad Carol. M. p. 939. D.]*

of them are sufficient to prove a Tradition down from the Apostles times. For St. *Chrysoſtom* lived near Four hundred years after Christ, and he only saith, (if the Sermon be his) "That some people out of their affection to their Bishop *Meletius* procured his Picture, and hung it up to keep him in their memory * : But he speaks of no Adoration paid either to this Picture, or to that of the Angel destroying the *Aſſyrians* in their Tents; he calls it indeed a pious representation, and saith, *he was pleased with it* ||. So *Gregory Nyſſen* was much affected with a Picture of *Abraham's* offering up his Son *Iſaac* *. And no doubt many Protestants are much pleased with good Pictures of Scripture-History, and yet never intend to worship or adore them: For they grant with St. *Cyrl*, *That it is lawful to describe any historical passage in Scripture in a Picture* ||. But what is all this to their purpose? They tell us that *Gregory Nazianzen* relates, How "a lewd woman was reform'd, by seriously viewing the Picture of a reverend and vertuous old man. And no doubt the sight of his person would have had a more certain effect; yet none can infer from thence, that she had been obliged to worship his person, nor doth the Father say any thing of her adoring his Picture *. The woman who was cured of an issue of blood, made a statue of Christ, after the *Romans* custome, who used this way to express their gratitude to their Benefactors ||: but there is no mention that she or others adored this Statue; and if the Christians had done so in that age, they could not have accused the Heathens for worshipping their Images. *Asterius Amasenus* lived after the year 400. and he only Rhetorically describes the Picture of S. *Euphemia's* passion, which he saw in one of the Portico's of the Church, and saith that the Painter was piously employed when he drew this piece *, no doubt more piously than if he had been painting a profane story; but still we do not find that the Father prayed to this figure, and this is the first instance they can bring of a Picture hung up in or near a Church. So that probably about this time they came to be used to adorn Churches. For it is most improbable, which a certain Legend afterwards affirms, That there were Pictures of Saints in Christian Churches

* *Al.* 4. p 102.
A.

|| *ibid.* p. 202. C.

* *ibid.* p. 206 B.

|| *ibid.* p. 206. B.

* *ibid.* p. 206. D.

|| *ibid.* p. 207. B.

* *ibid.* p 207. D.

Churches in the times while persecution raged *: and we are assured of the contrary by far better authority ||. It was therefore in the Fifth Century that this adorning of Churches came in, as may be collected from that question put to *Nilus* (who lived about 445) concerning Painting Churches or Oratories: and he advises then to have (not a Rood-loft full of Saints, but) only the bare sign of the Crofs in the East end, and faith, the other walls should rather be adorned with Histories of the Old and New Testament, than with horses, dogs and hares, and such like vain Pictures *: but in him we hear nothing of adoring, either the Crofs or other Pictures.

* *Ad. 4. p. 214.*
C.
† *Basilius not.*
ad Lactant. de
Mort. persecut.
p. 374.

* *Ad. 4. p. 127.*
B.

The next order of Testimonies, are out of Authors living Six Hundred years after Christ, in an age when Ignorance and Superstition grew apace, and therefore they are no good evidence for a Tradition, pretended to be derived from the Apostles. *Maximus* dyed not much above One Hundred years before this Council ||. And in him we first meet with kissing the Crofs and the Image of Christ, as well as the Gospels in the taking of an Oath *: But the Fathers of this Council stretch this too far, when they affirm this was Adoration; for those who utterly deny, that any adoration is due to the Gospels, will yet kiss the Book when they take a solemn Oath. *Leontius Cyprinus* is an obscure Author, and some think this Tract was never heard of before this Council; however he lived but in the year Six Hundred and Twenty ||, and therefore is too late for an evidence in this cause: He seems indeed to speak the most home to the adoration, but his authority weighs not against many Elder and Learned Fathers; and his Arguments shall be examined afterwards *. Their next witness *Anastasiu* Bishop of *Antioch*, lived in the Seventh Century, and yet is no favourer of their cause; for he allows no more honour to be given to Angels than we give to men, and expressly declares, we must not pray to them, that being a service only due to God ||: and how this will agree to the praying to Saints and Angels, in and by Images, as the *Romanists* daily do, I cannot imagine. Besides he makes it ridiculous to adore the Emperors image, when he himself is present *: yet Christ hath as-

|| *An. 665. Bel-*
lirm. de Script.
Eccl. p. 113.
* *Ad. 4. p. 331.*
B.

|| *An. 610. Bel-*
lirm. de Script.
Eccl. p. 111.

* *Ad. 4. p. 235.*
B.

|| *Ad. 4. p. 247.*
A.

* *id. E.*

fured us, he is present always, when we assemble in his Name; and he hath promised to be with us unto the end of the world, and therefore it is as ridiculous to adore his Image. For as *Lactantius* argues, "Since God cannot be absent, but by his Divine Nature, he hears and sees all things in every part of the world, it is needless to make an Image of him, that is every where present; and since he hears us, it is enough to call upon his Name in Prayer". As for *Sophronius* of *Jerusalem*, he is too late, as was noted before, for he died in the year Six Hundred Thirty Six *. Yet he names no custom of adoring or praying to the Images of the Saints, though he speak of building Churches to their memory, and shews the great advances which Superstition had made in adorning Churches. And his very silence about Adoration, is a good proof that no such thing was in use at that time.

Finally, as if they relied not much on these later witnesses, they run back again to some more eminent and ancient Fathers, but still to no purpose. The first place cited out of *S. Chrysostom*, is not to be found in the best Edition of his Works; but if it were, his arguing, that all Creatures have a Natural reverence for Man, as he is the Image of God, will be little for the credit of their Images, which Dogs will piss upon, and Birds defile; yea, which Mice and Worms make bold with. The following Citations out of *S. Athanasius* and *S. Basil* are good evidence against the Worship of the Image of Christ in their time; for they only argue for the Worship of Christ himself, and shew that he being the Image of God, in worshipping him, we worship God; and this they illustrate by the Civil honour paid to the Emperor's Image, which is shewed for the Emperor's sake. But if there had been any custom then of worshipping Christ's Image with Religious worship, that had been a far more proper illustration for their Argument than the other; and there could not have been a fitter occasion to mention the adoring Christ by his Image than this. Wherefore their silence in that point, and their flying to a remote comparison, relating only to civil Honour, doth prove, that in their time the Image of Christ was not adored with Religious

Wor-

*Lactantii in-
stir.lib. 2. cap. 2*

* *Chrysostom.
Eccles. pag. 118*

*AB. 4. pag.
250. C.*

*AB. 4. pag.
259.*

*Ibid. pag.
262. A. D. &
263. A.*

Worship. The next Citation out of *S. Basil*, is out of a forged Epistle of his to *Julian* the Apostate ||; which is so gross, || *Ad. 4. pag. 263. C.D.* that some of the *Romanists* are ashamed of it; and the very stile sufficiently discovers it *. And no doubt if *S. Basil* had writ so plainly to *Julian*, about the Christians adoring Images, that witty and malicious Adversary of theirs would have made use of this, to justify his Pagan Idolatry; whereas in all his Works he never objects this, but blames them as enemies to all Images. The testimony of *Theodoret*, about setting up the Image of *Symeon Stylites* over their Shop-doors at *Rome*, hoping for protection from thence ||, confutes the pretence of Pope *Gregory*, and the Council, that they did not hope and trust in Images *; and no doubt it was a crime in the people who did so, if the Story be true: but let it be remembred, that *Theodoret* brings it in with, *They say*, as being only a report; and he lived a great way from *Rome*, and so might be easily imposed on in this matter. They add another place out of *S. Basil's* Sermon on *Balaam*, which (if it be genuine) is nothing to their purpose of adoration, being only a Rhetorical flourishing kind of advice to a Painter; and many thousands hold it lawful to draw a picture of our Saviour, who utterly refuse to worship it ||. *Ad. 4. pag. 271. A.* In the next Act, *S. Cyril* justly condemns *Nebuchadnezzar*, for the Sacriledge of taking away the Cherubims out of the Temple *. But what is this to a Christian Emperor's taking away Images, which were not set in Churches by God's command (as the Cherubims were in the Temple) and which were abused to Superstition and Idolatry; (but so were not the Cherubims) if *S. Cyril* had blamed *Hezekiah* for breaking the brazen Serpent, it had been somewhat to the purpose, and their Application had been very proper. As for the Epistle of *Symeon Stylites*, it was writ to that *Justin* the Emperor, who died in the year Five Hundred Seventy Eight. So that it is too late to witness their Apostolical Tradition; and besides, he saith not one word of any worship paid to the Images of Christ and his Mother, by the Christians, which is the point they were to prove. Nor ought his Authority to be much considered, if we observe how little charity this angry Saint had, who urges the Em-

peror to destroy these *Samaritans* without any mercy, who had no mercy on the Images : and curses them to the pit of Hell ||, though Christ hath charged us to *bleſs, and curſe not.*

1 *Ad* 5. p. 350
E. C. C.

And now we ſee how they have made out their Catholick Tradition, for the veneration of Images, which came (they ſay) from the preaching of the Apoſtles, and had been received for near Eight Hundred years, being the Doctrine of all preceding Councils and Fathers. And yet not one Council or Father mentions Images, till above Three Hundred years after Chriſt, and after that for Three Hundred year more they were only uſed for Ornament and Hiſtory ; but the Adoration is proved by a heap of Legends and ſpurious Authorities, or by Writers who lived but a very little while before this Council.

CHAP. VI.

Of their Answers to the Testimonies from Scripture, and Antiquity urged againſt them.

THAT men's affections will clap a ſtrong biaſs upon their Judgment, is very evident from the proceedings of this Council, who (as we have ſeen) admire the ſlenderest Testimonies imaginable, which ſeem to favour their own Opinion ; but reject the moſt ſolid and ſubſtantial evidence alledged againſt it, both from Scripture and Antiquity, of which we will produce a few Examples.

*N. Treatiſe of
Fallib. Chap. 3.
p. 39. &c.*

When they are pinched with the Second Commandment, (which is part of the Moral Law that Chriſt came to fulfil, and not to deſtroy) “ They are very angry that their Ad-
“ verſaries

"verſaries ſhould take words ſpoken long ago under the
 "Law to the *Iſraelites*, who worſhipped the Golden Calf,
 "and made trial of the *Egyptians* abominations, and ap-
 "ply them to Chriſtians || ; whereas theſe words were ſpo- || *Ad. 6. pag.*
 467. A.
 ken before that people worſhipped the Calf, and do oblige
 Chriſtians as well as Jews; yea, and condemn theſe when
 they make Images or Pictures to worſhip them, as well as
 the *Iſraelites*. And whereas in the ſame place they pretend
 this Law was given to the *Jews*, becauſe they were to go in-
 to a Land where they were Idolaters; I would aſk if the
 Chriſtians for the firſt Three Hundred or Four Hundred
 years did not alſo live among Idolaters? If they did, then
 for this reaſon doubtleſs they had no Images for ſo long
 time however. And if this make the Commandment to be
 binding, the *Spaniards* ſhould have carried no Images into
 America, nor the Jeſuits into the *East-Indies*. In another
 place, when a *Jew* is mentioned citing the Second Com-
 mandment, *John* the Legat of the Oriental See, ſaith, The
 Devil put it into his heart to add theſe words, *Nor the like-
 neſs of any thing* ||. Yet thoſe are the very ſyllables which || *Ad. 5. pag.*
 386. D.
 God put into *Moses* his mouth. They would do well to con-
 ſider who put it into their heart to add to this Law, "To wor-
 ſhip the likenefs of any thing as God*", which is a meer de-
 vice to excuſe their Idolatry. * *Ibid. pag. 355.*
 C.

When they are told out of the New Teſtament, that
 Chriſt hath freed us from Idolatry, and delivered us that
 Worſhip, which is in Spirit and Truth, *John* 4. 24 ||. They || *Ad. 6. pag.*
 472 E.
 make no reply there, but afterwards they ſay, "No Chri-
 ſtians did ever give that Worſhip which is in Spirit and
 "Truth to Images, or to the Figure of the Croſs ||. But let || *Ibid. pag. 466.*
 C.
 it be obſerved, that they often pretend the worſhip which
 they give to any Image, is not for its own ſake, but for the
 ſake of that which it repreſents. From whence it follows,
 that they do not worſhip an Image of Chriſt in Spirit and
 Truth, yea, though the Worſhip they give it be directed to
 him it repreſents; yet ſtill it is not a worſhip in Spirit and
 Truth, and conſequently it is not that worſhip which Chriſt
 delivered to us, which they give to Chriſt himſelf when they
 worſhip him by his Image; and can we imagine he will
 accept

A Discourse of

accept a meaner, and another sort of worship of their own deviling?

I should tire the Reader and my self, if I should reckon up their slight and blundered Answers to many other very pertinent places of holy writ: So that I will barely relate these Texts, viz. *John 20. 29. Blessed are they that have not seen, and yet have believed* *. *Though we have known Christ according to the flesh, yet now from henceforth know we him no more*, 2 *Cor. 5. 16. For we walk by Faith and not by sight*, *ib. ver. 7.* || All which plainly declare, that since Christ is now glorified, we must not worship him by letting our senses dwell on his outward figure as he was on earth, but must worship him by Faith, and fute our Notions of him to his glorified state.

How confident soever these *Nicene* Fathers seem, that all the Councils are on their side, their Adversaries solemnly declare that they receive all the Six General Councils; * and they may safely do so, because there is nothing in any of them concerning the adoring of Images, no more, than there is in the ancient Creeds. So that I wonder these Image-worshippers can prove their adversaries to be (what they often call them) Hereticks and Apostates. They tell us indeed, some Hereticks did receive some of the General Councils, but still they did reject others, whereas the enemies of Image-worship, received all the Councils which had been then held in the Church.

The former Council against Images, had affirmed that the Fathers did own no other Image of Christ, but the Bread and Wine in the Holy Eucharist: But this Council denies that any of the Ancients called the Eucharist, *the Image of his body* *; yet the Margin of the other page confesseth, that *Nazianzen* and *Cyril* and other Greek Fathers do call the Elements after they are Sanctified, Antitypes of Christ: || Now an antitype is a Copy taken from the Original, and *Hesychius* expounds *τύπος* by *χαρακτήρ* and *εἶδος*; so that they mean, *They are images of Christ*, or, as *Tertullian* speaks, *A figure of his body* *. It is still visible in the Liturgy of *S. Basil*, that after the words of Consecration, (by which the *Romanists* pretend the change is made) the Symbols are called

* *Az. 6. p. 463. C.*

ibid. p. 467. D.

* *ibid. p. 423. C.*

* *ibid. p. 447. E.*

ibid. p. 450. D.

* *Tertul. adver. Marc. lib. 4.*

called Antitypes || : Wherefore when they are made what the Consecration makes them, they still were believed to be only Images of Christ; and these Fathers of Nice were so hampered with this Objection, that they were forced to set up the New Doctrine of Transubstantiation, to evade the force of this Argument and Authority. And withal, we may perceive how little they value the Testimony and sense of Antiquity when it is against them.

Epiphanius is cited by their Adversaries, "forbidding the people to bring any Images of the Saints into their Churches or Church-yards, or houses, because they should have God always in their hearts; and it was not lawful for Christians to be diverted by gazing about, or by the wandring of their minds * . And to this they can find no reply, * *Ad. 6 p. 474.* but by saying, they will not believe this to be the saying of *E.*

Epiphanius, or that he did condemn Image-worship: I answer, no man is more likely to condemn that worship than *Epiphanius*, For he blames the *Carpocratian Hereticks* for having and adoring the image of *Jesus* || ; and severely Censures the *Collyridians*, for offering before a certain Chariot prepared for the Virgin *Mary*, calling, *the making Images an invention of the Devil* * . And his Epistle to *John Bishop*

of *Jerusalem*, shews that he utterly dislikes Pictures and Images in Churches; and that he tore a Vail which he found in a certain Church, meerly because it had the Picture of a man on it || ; which Epistle *St. Hierom* approves as genuine, * and owns that he himself had translated it || . Therefore there is evidence sufficient that *Epiphanius* was not only against Image-worship, but against the Superstitious adorning of Churches with Pictures, which was then beginning to creep into use.

There are divers eminent Fathers produced against this new Doctrine and practice of theirs, to which they give no satisfactory answer. For example, *Gregory Nazianzen* saith, "It is an evil thing to have Faith in fading colours, and not in the heart * . *St. Chrysostom* declares, "We enjoy the presence of the Saints, not by their bodies, but by their Writings, which are the Images of their Souls || . *Amphilochius* affirms that, "The Christians took no care to draw

"the

|| *Liturg. Basil.*
edit. *Fac. Goar.*
p. 169.

|| *Epiph. contr.*
bares. l. 1. Tom.
2. *Her. 27.*

* *id. l. 3. Tom.*
2. *her. 79.*

|| *Ejus Epist. ad*
Johan. Hieros.
* *Hieron. Apol.*
adv. Rufin.
Tom. 2. p. 332.
|| *ibid. Epist. ad*
Pammach. 101.

p. 572

* *Ad. 6. p. 479.*
B.
|| *ibid. p. 482. A.*

* *Ad. 6.* p. 483.
C.

¶ *ibid.* p. 491.
D. E.

* *ibid.* p. 494. E.
& 495. A. 1
¶ See *Dr. Caves*
life of Eusebi-
us, p. 31.

* *Adrian, Epist.*
ad Carol. Mag.
p. 916. D.
¶ *Ad. 6.* p. 451.
C.

* *Ad. 4.* pag.
315. B.
¶ *Ep. Gregorii,*
p. 14. B.

“the fleshly persons of the Saints with colours on Tablets,
“for they had no need of them, being to imitate their Con-
“versation by a virtuous life *. In like manner *Theodorus*
Ancyranus saith, “We have been taught, not to make the
“Pictures of the Saints in material colours, but to imitate
“their Virtues by those things which are writ of them, as
“being their living Images, by which we are excited to a
“zeal like theirs. For let these who set up these Figures,
“tell us what profit they get by them; or into what spiritual
“contemplation they are led by them, yea it is manifest it
“is a vain device, and an invention of the Devil’s craft ||.
To these plain Testimonies they oppose many words, but
little or no sense, and for the last of them, they will not be-
lieve that *Theodorus* would call making Images an invention
of the Devil: though we have shewed that *Epiphanius* useth
the very same phrase.

When they are pressed with a clear evidence out of *Eusebi-*
us against making or keeping the Image of Christ’s humani-
ty*; they have nothing to reply but that *Eusebius* was an
Arrian, which charge is made out to be very false ||. And
if it were true, it doth not lessen his credit in a point that
had no affinity with *Arrianism*; He might give as true an
account of the Faith and practice of the Church about Image-
worship, as the most Orthodox could do. But indeed Pope
Adrian was so far from thinking him an *Arrian*, that he
quotes him against the *Arrian* opinions*. And this Coun-
cil cites an History out of him for an Apostolical Tradition||.
The Patriarch *Germanus* also took him for good evidence,
when he cites him for Images*: and so doth Pope
Gregory||. Now though both of them cite him imperti-
nently as to their point, yet it argues great partiality to al-
low a witness, when we think him on our side, and take ex-
ceptions at him, when we find he is against us: and it would
puzzle any man, to give a good reason, why *Eusebius* should
be a good Authority for Images, and of no credit when he
speaks against them.

We might here bring in many plain and full proofs out of
divers other genuine Fathers, to shew, that for many ages,
there was no veneration given to Images in the Christian
Church:

Church, but that hath been done by other hands: and our business is only to consider, how this Council makes out this their pretended Tradition; and the very Acts of it contain more solid and expresse Testimonies against this opinion, than they can bring for it: Yea, they who urge every comparison and hint of a genuine Father to promote their Cause, will scarce allow either Scripture or Fathers on the other side. Legends shall pass there for Truth, and here Truth must pass for Legends: but an impartial eye may easily discern they can neither defend their own evidence, nor yet answer the Testimonies brought in by their Adversaries.

*V. Treatise of
the Fallibility
of the Church
of Rome, c. 1.
&c.*

CHAP. VII.

Of their weak Reasonings.

WHEN Pope Gregory was told by the Emperour, that he could find nothing in the first Six Councils concerning the Veneration of Images, he thinks to come off by saying, "There is nothing in them about eating bread and drinking water * : as if eating and drinking were a matter of Religion, about which we might expect a Council should treat, as well as of the True way of Worshipping God. If Images had been used in every age since the Apostles, it is not probable there should be no mention of them in Six General Councils called about the affairs of Religion; it would be as strange as never to meet with Shields and Spears in *Livy* or *Cæsar's* Commentaries: So that not finding any thing about eating and drinking in the Councils, is not so strange by far, as to find nothing about Images, because those were the proper places to treat of these things.

* *Epist. Greg.
pag. 10. D.*

* *Ad. 1. p. 58. B*

It was but reasonable in those who opposed Images, to require the Patrons of them, to shew where the Old or New Testament taught any body to adore them * ; for in a point so immediately concerning the worship of God, his Will revealed in Scripture ought to be our rule and guide ; and to devise a way of worship not taught us by God, is unlawful. The *Nicene* Fathers think to avoid proving their Doctrine by Scripture, and render their Adversaries odious, by " Accursing those who will not receive a Doctrine from Fathers, Councils, and Tradition, unless it be taught in Scripture, and pretending *Arius*, *Nestorius*, and other old " Hereticks talk'd at this rate. But they should consider, that no genuine Councils or Fathers did ever impose any Article of Faith, or way of Worship without good authority from Holy Scripture, which is quoted both in the Acts of the Councils, and in the writings of the Fathers. And if they had not had Scripture to confute *Arius* and *Nestorius*, &c. Tradition alone would not have done it. Those ancient Doctors never accursed any of these Hereticks for requiring proofs from Scripture, but yielded to that as a reasonable demand, and brought in Fathers only to shew, how the Church of old had expounded the Scripture in those points. But as for this *Nicene* Council, they can neither confute their Adversaries by Scripture, nor yet by Councils, Fathers and Tradition, and were better at an Anathema than an Argument.

There is nothing more common with this Assembly, than to bring in testimonies of painting any History of Scripture, or Church Antiquity upon the walls of any *Christian* Temple, though it were meerly for Ornament and Instruction of the illiterate ; and thence to infer, that the Ancients did, or we ought to venerate and adore them. But surely the modern *Romanists* will not allow all those to be (as they call themselves) good Catholics, who adorn their Churches with Scripture Histories ; for divers Protestants do so, and yet utterly deny adoring these Pictures. Perhaps it will be said this was to confute their Adversaries, who defaced Pictures and Images. To which I answer, that they should then only have applied these Testimonies against defacing
and

and breaking them, and not put more into the Conclusion than was in the Premises, and from these places urge Adoration. And besides it will not follow, that it was lawful to adorn Churches with Images and Pictures, when the people did begin to adore them Superstitiously, because it was lawful to do so when this Superstition was not used; for it was very lawful to keep the brazen Serpent whole, so long as it only served for a memorial of the Miracle: but it was necessary and pious to break it, when once the people began to adore it. So that the increase of Superstition justified the breaking and defacing such Images and Pictures, which were innocent enough in their first design, and otherwise might have been retained.

Leontius Cyprinus is brought in by the Pope's Legats arguing for the veneration of Images; but alas! his arguments will not abide examining: For the Cherubims in the Tabernacle being made by God's special order, and forbid to be adored by his express Command, will not prove that Images of Christ, and the Saints, not made by God's direction, are allowed to be adored ||; since the Commandment stands still in force against making the likeness of any thing to worship or bow down to it. Again, since they counted their Images Religious things, and used them in their Religious worship, it is very impertinent to justify this kind of Adoration, by Childrens affectionate kisses given to their absent Father's Staff, or Chair, or his Coat ||; and to think to defend it, by Parents kissing their Children, or Childrens saluting their Parents, or Subjects bowing to their Prince; for these are only marks of civil love or respect ||, and differ vastly from that Religious veneration which he would establish; and he would have us pay this veneration for Christ's sake, not only to the Cross, but also to his Tomb, to his Manger, yea, to *Bethlehem, Sion, Nazareth and Jordan*; and to all places which he walked or sate on, and touched ||. And why not to any other Tomb or Manger, if we cannot come at, or find those; to any other Town, if those be demolished; or to any other River, since that Water which Christ touched, is run away long since; if it be but done for

|| *A3.4. pag. 235. D.*
|| *Ibid. pag. 238. A.*
|| *Ibid. D. E.*
|| *Ibid. pag. 239. D.*

Christ's sake, 'tis well enough. At this rate no body can tell where this gross and ridiculous Superstition will stop. But after all he seems to like Images better than those things, and argues, that we ought to worship them, because God works miracles by them ||. I reply, that according to *Germanus* and *Tarasius*, this reason was out of doors long before this *Nicene* Council, since (they say) such miracles were then ceased. And yet supposing it were true, that ever God had wrought any miracles by Images, it will not follow from thence, that they are to be worshipped. For we do not find that any did ever worship the Bough that made the Iron swim, the Pool of *Bethesda*, the Clay and pittle, nor the Shadow of *Peter*; and yet by all these, real miracles were wrought. The rest of his arguments are the same that the Pagans used to excuse their Idolatry, when accused by the Primitive Fathers. He saith, "They do not worship the Wood or Stone, Silver or Gold, but those that are represented, to the remembrance of whom these visible signs raise their minds ||." And in this very Council a Heathen argues at the same rate, and says, "When we embrace Images, we do not adore them, but serve the incorporeal Powers which they represent *." So that these men have only changed the Images, but worship God the very same way that Pagans did, even by corporeal representations, which the Ancient Fathers thought to be Idolatry: But this Author brags, "That he would offer adoration and worship to the Creator and Lord of all only, by the Heaven, the Earth, and the Sea, by Wood and Stones, by Reliques and Temples, by the Cross, by Angels and Men, and by every Creature visible and invisible ||." So that those Heathens, who believed (as some of them did) One only Supreme God, were not to blame, when they offered adoration to him by Stocks and Stones, by the Host of Heaven, yea, by Dogs and Crocodiles. It must be a very bad cause, which hampers us so, that we cannot excuse *Christians* from Idolatry, but by justifying the Heathen way of worship: yet this Writer is the best Arguer that the whole Council produces on their side. No Argument is more frequently urged, than the comparison between the Image of

|| *Art* 4. pag.
239 D.

V. Treatise of
Fallibility. ch.
2. p. 17, &c.

|| *Art* 4. pag.
244 B.

* *Art* 5. pag.
354 A.

I *Art* 4. pag.
239 E.

of Christ, and that of the Emperor : For, (say they) "As
 "the honour or affronts done to the Emperor's Image are
 "esteemed honours or affronts to the Emperor himself, so
 "the respect or dishonour offered to the Image of Christ, is
 "to be esteemed a respecting or dishonouring Christ him-
 self || : but this is easily answered ; for the case is widely
 different : The Emperor is a mortal Man, and many of his
 Subjects never did or can see him, and so he needs an Image
 to represent him, being absent : But God is every where
 present, and *Jesús* is with us to the end of the world ; and
 their own Author here confesses, "It is only when the King
 "is absent that we honour his Image for him ; but when he
 "is present, it is superfluous to desert the Original and
 "adore the Copy ||. From whence I infer, that to worship
 an Image of Christ, is to deny his Omnipresence, and is as
 ridiculous, as to bow or talk to the King's Image when he
 both sees and hears you, and when you are bid to direct
 your addresses to himself. Besides, we do not see any that
 bow or kneel to the King's Statue or Picture, much less that
 offer up any petitions or praises to such dead Figures ; and
 if any did so, they would be thought distracted ; yet these
 are the honours that *Romanists* do to Images of Christ, and
 the Saints. It is sufficient respect to our Prince's Picture,
 if we do no affront to it ; and thus far Protestants will go,
 when there is no peril of Idolatry. But let us suppose, that
 an Emperor finding his people so absurd, that few of them
 came to his Court, or paid respect immediately to his per-
 son, but run up and down to his Images or Pictures, and
 bowed to them ; yea, called them by his name, made
 speeches and petitions to them, as if they were addressing to
 him ; and upon this should make a Law, that no man should
 make any Image or Picture of him, with intent to bow down
 to it, or give it honour ; Then such as made or adored his
 Image, though under pretence of respect to him, would re-
 ally affront him, by breaking his express Law : and if there
 were no other way to reclaim the people from this madness,
 it were allowable for the Friends of the Emperor, to take
 away the Figures, and send their fellow-Subjects directly to
 the Emperor, as he himself required. And this is the case
 of

|| *Al. 4. pag.*
 247. E. & 250.
 A. & alibi.

|| *Ibid. pag. 247.*
 E.

A Discourse of

of our Lord Jesus and his Images. There is a Law in force against this adoration, and divers commands to come directly to him, and to God by him; so that now it is not Honour but disobedience and contempt, to follow our devised way of worshipping him, and despise his directions and his Law.

The great maintainers of this Worship would prove it no Idolatry, by this notable Maxim, "That in every thing we must not look at the fact that is done, but at the intention of him that does it *". Now the worshippers of Images, they say, do not intend to commit Idolatry: I reply, the Heathens when they bowed down to their Idols, and offered incense, prayers and gifts to them (as some Christians do to Images) did not intend either to worship a false God, or to commit Idolatry, and yet God calls and counts them Idolaters, and such no doubt they were. And if we apply this Maxim to other sins, *Noah* did not intend to be drunk, nor *Lot* to commit incest. Those who went out with *Abjalom* in the simplicity of their heart, did not intend to be Rebels, nor *Ahab* to kill *Naboth*. Yea *Pilat* himself seems to have no design to condemn our Saviour: But can any man say all these were innocent? There are but few sinners in the world, if none be guilty, but they who before hand intend to do some great sin: if we go voluntarily into ill company and drink by their rules, though we did not design to be drunk, yet we may be guilty of intemperance. The Primitive Martyrs (had they known of this device) need not have dyed, rather than have offered incense to the Emperor's Image, or to those of his Gods: For if their intention had been to honour the True God that way, they might have saved their lives, and by this doctrine might have been very innocent: But the Maxim is extremely misapplied by these Imageworshippers, for since God hath forbid that way of worship, no intention of ours can annul that Law, or give us licence to break it.

Another Argument which is often repeated for the adoration of Images is, "That Pictures set out the actions of Christ or his Saints, as well as writings or discourses, and though the Apostle saith, *Faith comes by hearing*; one of these says, it comes as well by seeing; so that he fancies, Here-

* *Al. 4 p 283.*
E. & ibid. p.
311. L.

Hereticks who denyed the reality of Christ's body, might be convinced by Images, and the dullest souls raised by them unto spiritual Contemplation ||. In answer to which it must be noted, that no Pictures can set out the words of Christ, and these are the most heavenly part of the Gospel, and the most useful to us who do believe: and since St. Paul affirms that, *Faith comes by hearing* these words; it is very sawcy for these men to contradict him, or to pretend to find out as good a means as that which the Holy Ghost assigns. And it is ridiculous to expect that an Image of Christ should make a Heretick believe Christ's humanity was real, if he dis-believe the plain words of the Four Evangelists: nor can an image, which only represents our Saviour's meanest and mortal part, raise up the mind to Spiritual Contemplation, because it cannot set out his Divinity, nor his present glorified estate; and experience teaches us, that none have grosser and meaner thoughts of Christ, than such whose minds dwell on his figure in a senseless Image. Yet after all, supposing an Image did set out the acts of Christ, as well as the Holy Scripture, it doth not follow we should adore the Image, because we do not adore the very Gospels themselves, nor did God ever command us to worship them; if this supposition were true, it would only prove the Historical use of Images, which we do not deny: But when we consider, that God chose writing as the better way to convey to us the knowledge of Christ's actions, and neither used nor directed Images or Pictures; it is next to blasphemy to affirm, that a way invented by man (or perhaps by Satan) is as good as that which God himself did chuse. And it is most horrid to Christian ears, to hear these daring men prefer Images before the sacred Oracles of God, when they say, "If it be pious to adore the Scripture, it is much more necessary to adore the things there spoken of, when we see them in an Image or Picture*.

Again, the Patriarch *Germanus* argues, "That if the Christians at that time should cast away their Images, the enemies of their Religion would say, they had been thus long in an error, and plead that such as were once deceived, could not be trusted afterwards||: which is a rare

|| *AE. 4. 303.*
D. & ibid. p.
306. A. B. &
alibi.

* *AE. 6. p. 542.*
A.

|| *AE. 4 p 314.*
argu- C. D.

argument why no man should forsake any error that he had once embraced: and this was the great reason, why the *Roman Church at Trent*, would not reform any practices, nor redress any errors, though complained of by her own Members, and by divers Bishops in that Assembly, lest they should wound their pretended Infallibility; chusing rather to err always, than to be thought capable of being once mistaken. *Arnobius* tells us the very same thing was the main hindrance of the Pagans conversion: "That they resolved
 "to defend their most unreasonable actions, lest they should
 "be thought ever to have been ignorant; and they counted
 "it more glory not to be overcome, than to yield to the
 "most manifest Truth *. But is this a thing for the disciples of the Humble Jesus to glory in? Would it not be more for the credit of their Religion, to reform the abuses which Superstition had brought in, than to resolve to keep them right or wrong? And were not *Jews* and *Saracens*, (who in the very Acts of this Council, pinch them very close with Arguments) more like to censure them for obstinacy, and for standing in an error which they could not defend; than for inconstancy, when they embraced a manifest Truth? Besides, it was not the whole Christian Church who had thus erred, the greater part of them by far (in *Germanus's* time, and long after) held the contrary opinion. Yea the obstinacy of Image-worshippers made a Schism, which was more likely to open the mouths of Adversaries. To conclude, Their Adversaries might read in Histories and other Authors, that the Primitive Christians had no Images at all; and they must needs know, that the adoration of them was never defined before: So that if they did censure them for inconstancy, it was more like to be for their altering from Primitive Practice, and for establishing a new Doctrine after the Gospel had been preached for near Eight Hundred years.

One of the Arguers for Image-worship takes upon him to reprove an Heathen, for making Images of incorporeal beings: The Pagan asks him, why the Christians made Pictures of Angels and worshipped them, since they were incorporeal beings? which was the same thing that the Heathens did, who by Statues worshipped those Deities which they

* *Arnob. advers. Gent. lib. 6. p. 197.*

they had in honour, and adds, that he thinks, there is no absurdity either in their Images of invisible beings, or in those the Christians made: But the Christian disputant (being unwilling his worship and the Pagans should seem to agree, and yet unable to refute the parallel) flies to this gross absurdity; to assert, "That the Angels are really corporeal beings, and so are the souls of men also *," which falshood passes in this learned Council without any remark, though the Editor was so much ashamed of it, as to attempt to excuse it in the Margin. Another of their Authors is forced to turn a false accuser of the Heathen, and say, "They honoured their Images as gods||". Whereas in this very Council (as was noted) the Heathens utterly deny this, and solemnly affirm, they only worshipped those incorporeal beings which the Images represented, and therefore they came off as well as these, who say, "They do not make the Image of Christ, to worship the Image it self, but that the mind by seeing it, may fly to things above *." So that either both of them are criminals, or neither, for both have the same excuse.

In the next Action, the opposers of Image-worship, observing the growth of Superstition, say, "They were not able to see the Church of the Faithful deceived, by the policy of the Devil||". Now though it be plain, they could not mean this of the whole Catholick Church, since a great part of it was then assembled to condemn Image-worship, yet this *Nicene* Council runs out into an impertinent harangue, to prove that the whole Catholick Church cannot be deceived by the Devil; which we easily and freely grant; but when we remember what great numbers of Bishops were in some *Arrian* Councils, we know the promises to the whole Church are no security to this *Nicene* Council, or their numerous party: nor will they prove, that they have not been deceived by the Devil. The like may be observed of that learned Oratour's flourishes in the Oration at the end of this Council; who says, "If Idolatry could be brought in again, the Devil would be too strong for Christ, and it would bring into question, whether Christ had overcome the world, or God were Omnipotent: and if

H

"our

* *Ad. 5. p. 354.*
D. E.

ibid. p. 375. E.

* *ibid. D.*

Ad. 6. p. 415.
A. C.

¶ *Ad. 8. pag.*
619, 620.

“our Saviour’s Patients could relapse, he would be no good Physician of Souls || ; which argument runs upon the same mistake, this corrupt Limb supposes it self to be the whole Body, and thinks if they erred, the whole Church must needs fail. At this rate we might prove no Church nor part of a Church could ever fall into Schism or Heresie, after they had been once Catholick. Yea, that no private man once Redeemed and Baptized could fall into any sin, without bringing the efficacy of Christ’s Merits and God’s Omnipotence into question. And the argument supposes, that men once redeemed and regenerate, are not left with any liberty of Will, nor so much as any power to fall off; and that God uses his Omnipotence to preserve Men and Churches from Heresie or Sin.

Finally, after all these learned arguments for giving worship to Images, they cannot tell what kind of worship it is that we ought to give them: For they account “those to be “very foolish, who say, it is sufficient to have Images for “helping the memory, and not for worship || : which passage the Pope’s Legats should not have consented to, since it gives the name of Fool to *Gregory* the Great, who saith, “Images are placed in Churches not to be adored, but to “instruct the Ignorant *. And a great, as well as ancient Author tells us, “The holy Fathers had Pictures and Images of the Saints; but it was only for History and helping “memory, not for worship ||. But it seems they were fools also; for there is more use to be made of Images than so, these new Doctors say; “We must salute and embrace “them for their honour, and give them due worship; we “may call it Salutation or Adoration, which we please; “for they are all one *: Yea, we may call it either kissing or adoring, for they are both one; and (they say) that “whatever we kiss, that we adore ||. And this they prove by many instances of Scriptures, where kissing is mentioned as an expression of civil respect: However we must not give “the worship of *Latria* to Images, nor worship the Picture “of Christ, or his Mother, with that worship which is in “Spirit and Truth *. And yet elsewhere they tell us, “He “that adores an Image, adores in it the substance that it “repre-

¶ *Ad. 6 pag.*
312. B.

* *Greg. Mag.*
lib. 9. cap. 9.

¶ *Agobard. lib.*
de imag. Scilicet.
32.

* *Ad. 6. pag.*
339. C.

¶ *Ad. 7. pag.*
382. E.

* *Ad. 5. pag.*
339. D.

"represents ||. And that the worship given to the Image || *Ad. 7. pag.*
 "is referred to the Principal *. Now then since Christ is *115. E.*
 the Principal, and is to be worshipped with *Latria*, and in *Ad. 6. pag.*
 Spirit and in Truth; and it is his subsistence which they *103. D.*
 adore in the Image, and all the worship given to the Image
 is directed to Christ; why should not they worship Christ's
 Image with *Latria*, and in Spirit and Truth? *Aquinas* as-
 firms, that the Image of Christ ought to be worshipped with
 the same worship, that he who is represented by it is wor-
 shipped with; and it necessarily follows from their premises,
 though they would deny the conclusion. But let them de-
 clare, whether they worship Christ or the Image; if it be
 Christ, Civil respect, kissing and bowing, which are ex-
 pressions of honour to men, are too low and mean for him;
 if it be the Image, Religious worship is (by their own
 confession) too high and excellent for it: if they say *they*
worship both together, I ask, how can they at the same time
 mix two such different things, as civil respect and religious
 worship? This would puzzle the acutest Logician, and is
 far above the capacity of the common people. Again, it
 must be enquired, where this adoration shall terminate? If
 on Christ, how dare they deny to give him religious and
 spiritual worship? If it terminate on the Image, (as one
 would think they mean, when they bring in proofs from ex-
 amples of men's kissing and bowing to one another, and will
 not allow it to be *Latria*) then their Adversaries have no
 great contest with them; for if there were no danger of Su-
 perstition and Idolatry, they could give these outward
 marks of respect to a picture of Christ; and if they avoid it,
 the reason is, the avoiding scandal and peril of Idolatry.
 But this will not please these *Nicene* Fathers; for there is
 something more due to the person of Christ, which is repre-
 sented, than bare civil respect: So that something they
 would have, but they know not what it is, nor what name
 to call it by: If we call it kissing and saluting, that, a Prince
 may give to his Subjects, and yet none will say he adores
 them: If we call it worshipping and adoring, these words
 are applied to the highest honour we can give to God; and
 therefore there is some honour due to Images, but there is

no proper name for it ; the very Patrons of it know not what to make of it, and therefore we may justly reject it as an unintelligible and unpracticable thing.

CHAP. VIII.

Of the Authority and Credit of this Council.

ALthough the Pope's Legats sate in this Council, and the Pope himself confirmed it, and though it usurped the name of a General Council, and was so called at *Rome* ; yet the Authority of that See was not sufficient in that and the next Age to keep it from being rejected and condemned in many parts of the Christian world. For in the East, though *Constantine* the Emperor, while he was under the tuition of his Mother *Irene*, had confirmed it, yet (as *Platina* tells us) being come to Reign alone, " He soon after abrogated the " Constitution of the Second *Nicene* Council for adoring " Images ||. And in the West, the Emperor *Charles* the Great, called a Council of Three Hundred of his Bishops at *Frankford*, Anno 794. who expressly condemned this *Nicene* Synod, as to their Decrees about Images ; and he also (by advice of those Bishops) writ a Book to confute the arguments there urged, as we will now fully prove.

First, as to the Council of *Frankford*, that it did reject and condemn the *Nicene* Synod, as to Image-worship, is learnedly proved by *Jacobus Sirmondus* ||, who declares, that *Baronius* and *Bellarmino* do both confess this to be true *. And though *Binus* had very fraudulently suppressed the Canons of *Frankford*, because one of them is expressly against Images, yet *Labbe* out of *Sirmondus* hath now Printed these

Canons.

|| *Platina* in
vit. *Adrian*.
pag. 121.

V. *Spanhem*.
Señ. 7. pag.
448, &c.

|| *Council*. ut
supr. Tom 7.
pag. 1054 D.
&c.

* *Ibid*. pag.
1070. B.

Canons ||. And *Cassander* affirms, "That although the
 "Pope's Legat were at *Frankford*, yet by the unanimous
 "consent of the Fathers, that Greek Synod, so far as con-
 "cerned the adoration of Images was rejected and condem-
 "ned, as not only contrary to Scripture, and the Tradition
 "of the Fathers, but also to the custom of the *Roman*
 "Church; which condemnation (saith he) is inserted into
 "the Capitulars of that Synod *. Now these Learned Ro-
 "manists are much more to be credited in a matter which makes
 against the interest of their Church, than *Surin* and *Binin*,
 who meerly to flatter their own party, do vainly attempt to
 prove, that this Synod did not condemn Image-worship.
 But their arguments are frivolous, and their authorities ei-
 ther such partial modern Authors, as *Alanus*, *Sanders*, *Vas-*
quius and *Suarez*; or else some mistaken writers, who writ
 in the Age before; such as *Platina*, *Emylius* and *Nanele-*
rus, who were so ignorant, that they thought *Felix*,
 (whose Heresie about the Natures and Adoption of Christ
 was here condemned *) had maintained the taking away of
 Images; and that the Council of *Frankford* condemned him
 for that opinion: Unless we can excuse them, by saying,
 they were unwilling to declare, that the Doctrine of Image-
 worship (which the *Roman* Church in their time had recei-
 ved) was condemned in so eminent a Council as that of
Frankford. However the mistakes and blunders of a few
 ignorant or zealous Writers of the last Century cannot weigh
 down those clear Testimonies of Ancient and Authentick
 Authors; some of them living near the time of this Council,
 who all affirm, that the *Nicene* Synod, which enjoined the
 adoration of Images, was condemned at *Frankford*, which
 we will now prove, to shew the impudence of *Surin* and *Bi-*
nin, who pretend, that the *Magdeburgenses*, or Innovators
 (as they call them) invented this Canon; the words of
 which, as their own Writers *Sirmondus* and *Labbe* relate
 them, are these:

Concil. Frankford, Can. 2. "There was produced a que-
 "stion about that new Synod, which they had held at *Con-*
 "stantinople, in which it was written, that they should be
 "Anathematized who did not give worship and adoration
 "to

|| *Ibid. pag.*
1057. C. G.

* *Cassand.*
Consult. artic.
21. pag 592.

* *Concil. Tom.*
7. pag. 1074.
B.C.

"to the Images of the Saints, and of the divine Trinity upon which our most Holy Fathers rejecting this worship and adoration upon all accounts despised and condemned it *.

* *Concil. Tom.*
7. p. 1057. E.

To confirm which Canon *Sirmondus* cites *Eginhartus* a writer, who lived at that time, and affirms, "That the Synod which a few years before was gathered at *Constantinople*, under *Irene* and *Constantine* her Son, and was by them called not only the Seventh, but a General Council, was rejected of all ||.

|| 15 p. 1066. D.

It is a poor shift of our Adversaries to say, that the Canon and History both are meant of the *Constantinopolitan* Synod for demolishing Images: For that Synod was held above Thirty years before, and was under *Constantine Copronymus*, and so could not be called the new Synod of the *Greeks* under *Constantine* and *Irene*; besides the Canon saith expressly, it was called to establish the adoration of Images. So that though they name *Constantinople*, because this Synod first met there, and removed to *Nice*, and finally adjourned thither from *Nice* to get its decrees confirmed: Yet they can mean no other but the Council of *Nice*, held but about Seven years before this of *Frankford*, which being observed, we proceed to other Authorities.

V. Spanhem
Sed. 7. p. 453.

An. 846.
V. Treatise of
the Fallibility
of the Church
of Rome. p. 45.
& Pref. 7. 8.

Hincmarus Archbishop of *Rhemes*, saith, "In the time of *Charles* the Great, by order of the Apostolick See, and at the Summons of the Emperor, a General Synod was called in *France*, where according to the path of Scripture, and the Tradition of the Ancients, the false Synod of the *Greeks* was destroyed and utterly made void. -- So that by the authority of this Council, the Veneration of Images was somewhat checked *. *Regino* tells us, "That false Synod which the *Greeks* had made for adoring Images, was rejected by the Bishops ||. Another ancient Chronicle saith, "The Synod which a few years before was gathered at *Constantinople*, under *Irene* and *Constantine* her Son, which they called the Seventh, and a General Council, was made void and rejected by all: So that it should neither be counted the Seventh, nor any Council at all *. To which may be added the words of *Aventinus*, who declares that, "In the Council of *Frankford*, under *Charles* the

* *Hincmar.*
Rhem. contr.
Laud. c. 20. a.
pud Goldast. p.
82.
|| *Chron. Regin.*
An. 794.

* *Chron. Abb.*
Ursberg. An.
793. p. 187.

"Great,

"Great, the decrees of the *Greeks* for adoring Images were
 "rejected ||. The like account is given of this matter by *Avent. Anal.*
 our old English Monks, who cannot be suspected of partiali- *Boiar. lib. 4.*
 ty, and they say, "*Charles* King of *France* sent a Synodical *p. 253.*
 "Book into *Britain*, directed to him from *Constantinople*, in
 "which book, alas! finding many things inconvenient, and
 "contrary to the True Faith; especially that it was confirm-
 "ed by the Suffrage of no less than Three Hundred Bishops,
 "and most of the Eastern Doctors, that we ought to adore
 "Images, which thing the Church of God holds accursed.
Albinus (otherwise called *Alcuinus*) writ an Epistle against
 it, wonderfully confirmed by the Authority of the Divine
 Scripture, and carried that Epistle with the Book in the
 name of our Bishops and Princes to the King of *France* *.

Moreover, there was a book written either by *Charles* the
 Great, or by some of his Bishops in his name, to confute the
 Council of *Nice*, which Book is proved to be genuine by
Sirmondus, who found it in an old Manuscript, and faith, all
 men now own it to be Authentick ||. *Hincmarus* declares,
 he had often seen and read it in the Palace *. *Eccius* cites
 it in his *Enchiridion*, and *Aug. Steuchus* faith, it was extant
 at *Rome* in the *Lateran* Palace ||. And those objections
 which Pope *Adrian* answers, were taken out of this Book of
Charles the great. There was also another book of his Son
Lewis mentioned by *Hincmarus*, who faith, "That though
 "the Synod at *Frankford* had given some check to the Vene-
 "ration of Images; yet *Adrian*, and other Popes persisted
 "in that opinion, and after the death of *Charles*, more
 "fiercely promoted the worship of their Puppets *. So that
 "Lewis the Son of *Charles*, writ a sharper book against the
 "worship of Images than his Father had done: And he
 adds, "*Adrian* also answered this book of *Lewis*, and excused
 "the matter, replying after his own fancy, and not what
 "he ought to have said, for some of the things he urged
 "are such as (setting aside his Pontifical power) have nei-
 "ther Truth nor Authority to bear them out ||. The same
Lewis the Godly, sent *Jeremy* Bishop of *Sencons*, and *Jonas*
 Bishop of *Orleans* in an Embassy to *Eugenius*, with divers
 Collections against the adoration of Images, charging them

* *Rog. Howeden*
p. 232.
Simeon Du-
nelm. p. 111.
Spanhem. p.
453. &c.

|| *Conc. Tom.*
7. p. 1066. C.
Hincmar.
cont. Laud. c.
20.
 || *Wolf. Mem.*
Leg. Tom. 1. p.
206.

* *Suarium pup-*
parum cultum.

|| *Hincmar. a-*
pud Goldast.
ut supr. p. 83.
& 750.

"to

* *Capit. edit.*
Baluç Tom. 1.
An. 824. p. 643.

|| *Claud. Taur.*
ap. Wolf. Mem.
Leff. Tom. 1.
p. 215.
 * *Agobardus*
edit. Paris. An.
1666.

|| *ibid. Tom. 1.*
de imag. Scilicet.
15. p. 242.

* *ibid. Scilicet. 17.*
p. 244.

|| *ibid. Scilicet. 9.*
p. 247, 248.

“to dispute this matter patiently and modestly with the
 “Pope, lest by violent opposition, they should drive him
 “into an incurable obstinacy: And a little after he directs
 “what to do, “in case the *Roman* obstinacy should bring this
 “Embassy to prove fruitless *. And though after this the
 “*Roman Church* openly abetted this new Doctrine of adoring
 “Images, the *Gallican* and *Germane Churches* did not think *Rome*
 “so infallible as to receive it upon the Pope’s credit. For about
 “the same time, *Claudius Taurinensis* argued thus against that
 “Doctrine, “If the Images of the Apostles be to be invoked,
 “why did they not suffer themselves to be prayed to in
 “their life time? If ye therefore worship a Cross because
 “Christ hung on such a piece of wood, why do ye not wor-
 “ship all Virgins at this day, since *Mary* who bore Christ
 “was a Virgin? and why do ye not fall down and adore the
 “Mangers of Asses and Oxen, and such like Swadling-
 “cloaths as Christ was wrapped in? why do you not offer
 “incense and make Vows to Boats and Ships, since he passed
 “over the Sea in such kind of Vessels ||? A little after *Agobardus*
 “the famous Bishop of *Lyons*, writ a Tract against
 “Images, lately published with the approbation of the Do-
 “ctors of the *Sorbonne* *: wherein he affirms, “That visible
 “things hinder our minds from apprehending things invi-
 “sible ||. That worshippers of Images are not only Sacri-
 “legious in giving divine honour to the work of their own
 “hands, but foolish, to attribute holiness to a dead thing,
 “and Sanctification (which only comes from God’s word
 “as the Apostle saith) to a speechless image *. If they ob-
 “ject, “They do not adore the Image as believing any divini-
 “ty in it, but for the honour of him whose image it is :
 “he answers, “if it be not a God, it is not to be worshipped in
 “honour of the Saints, for they do not arrogate this divine
 “honour to themselves. And after the Persecutions ceased
 “they only painted the Cross without any humane figure,
 “Providence ordering it so, lest if such as had left the wor-
 “ship of Devils, had been commanded to worship the ima-
 “ges of the Saints, it should be thought they had not left
 “their Idolatry, but only changed their Images ||. He adds,
 “That the Images of Christ and the Apostles mentioned
 “in

"in *Eusebium*, were kept only for love and memory, not
 "(as the Heathens used) for any religious Honour or Wor-
 "ship *. And if *Hezekiah* be commended for breaking the * *ibid. Sect. 20.*
 "Brazen Serpent when the people began to worship it as an *p. 248.*
 "Idol, though it was made by God's command: it would
 "be more pious to break and grind to powder, all the Images
 "of the Saints, and the Saints themselves would be pleased
 "at it; since they dislike to be worshipped as Idols, and to
 "have God dishonoured under pretence of honouring them.
 And this may be the better done, because God never com-
 manded the making of these Images, but men invented
 them ||. "And he thinks we should rather adore the works || *ibid. Sect. 23.*
 "of God's hands than of mens, and therefore it were more *p. 254.*
 "fit to worship living than painted men *. Again, "He * *ibid. Sect. 28.*
 "that worships a Picture, or Image, doth not offer any Ser- *p. 262.*
 "vice to God, or Honour to Angels or Saints, but he wor-
 "ships the Image it self. And the crafty enemy of mankind
 "is labouring to bring Idolatry in again, under pretence of
 "honouring the Saints; and that he may again be adored
 "under divers forms, to avert our minds from God, and
 "draw us down to carnal things ||. He tells us the Ancients || *ibid. Sect. 31.*
 "had Pictures only for history and memory, not for wor- *p. 264, 265.*
 "ship: for no ancient Catholick ever said they were to be
 "worshipped or adored *. To place our hope in them, is * *ibid. Sect. 32.*
 "for want of Faith in the heart; and it is not more ridicu- *p. 265.*
 "lous to expect Corn and Wine, Fish and Venison from
 "Painted Fields and Vineyards, Seas and Forests, than to
 "hope for help from the Pictures of Angels, Apostles and
 "Martyrs, which can neither do good nor evil: To avoid
 "which Superstition, the Fathers rightly defined there
 "should be no Pictures in the Church ||. Yet when they || *ibid. Sect. 33.*
 "were used, the error was not then sprung up, that Pi- *p. 266.*
 "ctures should be called Holy, and be ordered to be A-
 "dored *. And if any now would excuse it, by saying, * *ibid. Sect. 34.*
 "they adore the Saints and not their Images, this craft *p. 267.*
 "will not profit them; since God declares, he will not give
his glory to another, nor his praise to carved Images ||. || *ibid. Sect. 35.*
p. 267. &c.

In this manner doth this great Man argue against both the Pope and his General Council; and there is more of Argument in this one little Tract, than can be found in all that voluminous *Nicene* Council.

Therefore it is no wonder, that *Anastasiu* the Translator of this Council, about Thirty years after *Agobardus* his death, confesses, "That divers of the *French* did not believe the Doctrine of Image-worship, nor was it yet revealed to them what profit came by Images; for they affirmed that nothing made by men's hands ought to be adored || : which coming from a flatterer of the Pope's, is good evidence, that Image-worship was not received in *France*, no not near the end of the Ninth Century. In the Twelfth Century, when the Emperor *Frederick Barbarossa* went against the *Saracens*, "The *Armenian* Christians took the *Germans* for their friends, because the adoration of Images was forbid in their worship, as it was also among them *. About that time *Durandus* writ in the West, who saith of the Church in his time, "We neither adore Images, nor call them Gods, nor put any trust in them; for that were Idolatry, only we give a veneration to them, in remembrance of things done in former times ||. And again, "Since neither Men nor Angels are to be adored, they are to blame, who under pretence of Religion, adore divers Images, since it is unlawful to worship any thing made with hands, there being one only Image of God the Father, whom with the Father we ought to venerate and adore *.

¶ *Council. Tom.*
7. p. 31. C.

* *Nicetas* vis.
Isaaci Angeli
An. 1185.

¶ *Durand. Rit.*
lib. 1. cap. 3.

* *Idem* *ibid.*
lib. 4. in 4. part.
Can.

So that we may see it is no new thing in Protestants to reject this pretended General Council, and the Doctrine it attempts to establish; because it was rejected by all our Forefathers for many hundred years, and had not been universally received, if Ignorance and Superstition had not over-run all these parts of the World.

As for the poor Evasions which some late Undertakers (such as *Maimburg* and *Natalis Alexander*) have made use of to avoid the charge brought against this Council of *Nice*, by *Charles* the Great and his Council of *Frankford*, as if they had

had mistaken the sense of it, the Reader may find them clearly detected and solidly confuted by *Frid. Spanhemius*, *Señ. 7. 8. p. 483. &c.* in his *Historia Imaginum*, published 1686. And who after all confirm what some others before have denied, that the Council which was opposed and condemned by the Council of *Frankford*, as a *false, wicked, erroneous and heretical Synod*, was this Second Council of *Nice*, which is accounted the Seventh General Council by the Church of *Rome*. That it was the same Council, I appeal to them, and what has been already proved; and that it was thus *false and erroneous*, I hope the former Chapters have made good; and which also the Church of *Rome* at last must acknowledge, or else must forego many of its Doctrines, which are therein exposed and contradicted, as I shall now proceed to shew.

CHAP. IX.

Of such passages in this Council as do not agree with the present Opinions of the Romanists.

AFTER all the zeal which those of *Rome* shew for this Council, and all the glorious Titles they bestow upon it, I dare say they will not stand to all things declared by this General Council of theirs, no not though Pope *Adrian's* Legats were present at it, and He confirmed it.

For first, whereas they pretend the Bishop of *Rome* hath the sole power of summoning General Councils, and also of presiding in them, and of confirming all they do: Yea, though the modern Editors of this very Council affirm,

- "That *Irene* and her Son wrote to Pope *Adrian*, that that
 "Synod might be called by his Authority ||. The Council
 it self discourses otherwise; and shews this Council was cal-
 led by the Imperial Authority. The Emperor and Empress
 declare, that "They with their Subjects and Prelates, had
 "Decreed there should be a General Council, and that They
 "had sent a *Sicilian* Bishop with their command for it to Pope
 "*Adrian* ||. The Patriarch *Tarasius* also desires "the People to
 "joyn with him in petitioning their Majesties, that a General
 "Council might be called *. Yea, we are told that the
 "Emperor and Empress commanded a Council to be held in
 "the Metropolitan City of *Nice* ||. And in the beginning
 of every Act it is said, "The General Council gathered by
 "God's grace, and the Religious command of their Sacred
 "Majesties *. If it be objected, that the Pope's consent was
 asked, I answer, that we are here told, "That (not only
 "the Pope, but) all the rest of the Patriarchs ought to consent
 "to every lawful General Council ||: which Doctrine will
 prove the Assembly at *Trent* to have been no lawful General
 Council, because only one of the five Patriarchs consented
 to it. Nor was the Pope esteemed the sole Supreme order-
 er of all matters at this Council of *Nice*. For though his Le-
 gats had the honour to be first named, as the Bishop of *Rome*
 had a Primacy of order only, yet the Patriarch of *Constanti-*
nople was desired to speak first *. And he was the great
 manager of all affairs in it; yea, he is called the Governour
 of this Council ||, even as his predecessor *Anatolius* is also
 called the Governour of the Fourth General Council *. And
Juvenal Patriarch of *Jerusalem* hath the same Titles ||; inti-
 mating unto us, that all the Patriarchs, as well as he of
Rome, had a governing power in Councils. Finally, as to
 the confirmation of the Decrees of this Synod, that was had
 also from the Imperial Authority in the First place. For we
 are told, that this Council adjourned to *Constantinople*,
 where being met again, "The Empress and her Son presi-
 ding *, they read over what they had done at *Nice*, and
 "prayed them to sign and confirm these things with their
 "pious Subscriptions, which their Imperial Majesties accord-
 ingly

"*Praefat. ad*
Council 7. p. 6. D.

"*Ibid. pag. 33.*
A. 34. B.

* *Ibid. p. 35. C.*

"*Ibid. p. 39. B.*

* *Act. 1. p. 39.*
C. & passim.

"*Praefat. pag.*
38. D.

* *Act. 1. p. 46. E.*

"*Act. 8. p. 62.*
E.

* *Act. 1. pag.*
86. E.

"*Act. 3 pag.*
159 A.

* *Act. 8. pag.*
191. B.

dingly did ||; and all this before it was sent to Pope *Adrian*. || *Ad. 8. pag.*

Secondly, they pretend that the Bishop of *Rome* was always accounted the sole universal Pastor and Bishop of the whole World. But the Translator of this Council, *Anastasius* confesseth, that these Fathers of *Nice* often call the Patriarch of *Constantinople*, Universal Bishop ||; and that Title is given to *Tarasius* very often in this Council. Yea, in the old Latin Copy Pope *Adrian* himself calls him Universal Patriarch, which the Fathers of *Rome* ridiculously excuse, by saying some *Grecian* had corrupted the *Latin* Copy *, (which was in the Pope's own custody.) And whereas *Anastasius* in an addition to *Adrian's* Letter (which no doubt is of his own invention) makes that Pope gravely forbid the *Greek* Emperor to call *Tarasius* Universal ||. It is to be noted there is not one word of that addition in the *Greek*, nor old *Latin* Copy; and so the matter of fact is false: But if it were true, that *Adrian* did forbid the use of that Title, the *Greeks* constantly using it after that Prohibition, shews how little they valued the Authority of the Pope in those days, so that he gets nothing by this fiction. And by the way, we may note the impudence of this sycophant *Anastasius*, who was a meer creature of the Pope's; and in this Letter of Pope *Adrian's*, puts in this sentence into his Translation (of which there is not one word in the *Greek*) *The Church of Rome, which is the head of all Churches* ||: nor doth the old *Latin* Copy own any such words. Moreover that forged *Latin* Addition of his is nothing but gross flattery: For he makes Pope *Adrian* talk big of the "Veneration that is to be given to the chief "See by all the Faithful in the World; and of *S. Peter's* being made the Porter of Heaven, and a Prince over all, "from whose preaching all the World have received their "Doctrines ||; with much more such like stuff: But it is enough to condemn this forgery, that the *Greek* Original, and old *Latin* Version have nothing of this; and therefore it was *Anastasius's* own device to wheedle Pope *John* the Eighth (to whom he dedicates his Translation) out of some good preferment; yet if *Adrian* had said all this, he were only a witness in his own Cause, and so not to be trusted. I conclude

594.B.

|| *Præfat. Anast.* pag. 30 E.

* *Ad. 2. Vers.* Lat. p. 700. B.

|| *Ad. 2. pag.* 117. E.

|| *Ad. 2. pag.* 101. B.

Id. p. 692. D.

|| *Ad. 2. pag.*

conclude this note with a warning to all Readers of the *Roman* Editions of Councils and Fathers, not to give credit to the great words they find in them concerning the *Roman* Church; for we see by this example, that even in *Anastasius* his time (who lived Eight Hundred years ago) and ever since they have made no scruple to corrupt Records for the exalting of that Church.

Thirdly, they are very positive at *Rome* now, That all their Popes have been infallible: yet it is declared here, that Pope *Honorius* was a Monothelite, and was condemned for that Heresie by the Sixth General Council, as the *Roman* Editions of that Council yet shew. And again in this which they call the Seventh General Council, the same *Honorius* Bishop of *Rome* is Anathematized as a Monothelite by *Tarasius* *, by the Patriarch of *Jerusalem* ||, and by this whole Council of *Nice* *. And afterwards they all renounce *Honorius* by name, among other Hereticks ||. The Pope's Legates in the next page consenting to, and subscribing this condemnation *. And all these Fathers affirm in their Synodical Epistle to the Emperour that, " They had Anathematized the opinions of *Arius*, *Macedonius*, &c. and of *Honorius*, by their general consent, and the concurrence of the Holy Ghost ||. From whence I thus argue, either *Honorius* was a Heretick, and then he was not only fallible but erred actually in a matter of Faith: or if he was no Heretick, then this General Council, and Pope *Adrian* who confirmed it, were not infallible, either way condemns their boasted of infallibility.

As to other opinions and practices we may observe, First, That the Superstition about Images was not come to that height, to which it arrived in after ages: For *Germanus* the Patriarch is here cited with approbation, and he declares, They never made any figure of God, but only of Christ incarnate *. And he affirms they did not give any worship to the Saints, but only to God; for when they approached the Image of a Saint, they said no more than, " *Glory be to thee, O Lord*, mentioning the name of that particular Saint ||. Yea and afterwards, it seems there were

V. Treatise of
the Fallibility
of the Church
of *Rome*, Pref.
p. 5, 6.

* *ib.* 3. p. 166.

C.

|| *ibid.* p. 182. E.

* *ib.* 6. p. 422.

D.

|| *ib.* 7. p. 555.

B.

* *ib.* p. 558. A.

|| *ib.* 7. p. 582.

A.

* *ib.* 4. p. 291.

B. C.

|| *ib.* p. 311. D.

were no such direct prayers made to the Images of Christ and the Saints, as are now in use; for we are told that then they thus addressed to God before a Saints Image, "Blessed be the God of this and all other Saints, who hast given them patience, and made them worthy of thy Kingdom, make us also partakers with them, and by their Prayers save us * . And before the Image of our Saviour they * *Ad. 5 p. 355. D.* adored, and Spiritually gave thanks to God the Lord of "all, who vouchsafed to take the form of a Servant, and "save the world, being made like to us, in all but sin || . *ibid. E.* This was modest in comparison of their modern way of making direct Prayers before these Images, and sometimes even to them: It appears also, that they never used any ceremony of Consecration to a Cross in those days *: But now * *Ad. 6 p. 454. C.* that, and all other Images must be hallowed with great Solemnity.

Again, nothing is plainer from the words of this Council, than that the common people then received the Cup in the Eucharist. For the Patriarch *Germanus* affirms that, "All the people of Christ in the receiving of his most holy "Body and Blood, (by which according to his appointment "is celebrated the memory of his death and resurrection) "are filled with more earnest and vigorous desires thereby, "than the Hart hath after the water-brooks || . Which *Ad. 4 p. 314. A.* Epistle is highly applauded by the whole Council, and consented to as very Orthodox by the Pope's Legates *: and indeed this was the practice at *Rome* then: But they of the Church of *Rome* have since abrogated our Lord's own institution and practice, by a *non obstante*, and have also rejected what is approved in this their own dear General Council. * *Ad. 4 p. 323. A.*

Besides, These holy Fathers differ from the Church of *Rome* in a point of Faith. For in their Creed, agreed on by general consent, they affirm that, "The Holy Ghost "proceedeth from the Father || . To conceal which difference in both the Latin Versions, they have corrupted the place and put in these words, *And from the Son **; and the Editors let it go so, though *Labbe* doth confess in the Margin, that an ancient Manuscript wants these words, and from *D.* *Ad. 7 p. 554.*

|| *Baron. Annal.*
An. 447.

the Son : And if we may give credit to *Baronius*, this Addition was first made to the old Creed in a Council at *Toledo*, by the direction of the *Roman Bishop* || . And yet the *Roman Creed* (as he saith) was not altered till the time of Pope *Benedict* the Seventh, *An. 1112*. And then they began to put in these words into all Creeds, to make them agree with that at *Rome* : So faithful are they in preserving the most Sacred Records of *Antiquity*.

* *AB. 2. p. 122.*
D. C. 123. A.
|| *AB. 6. p. 406.*
D.

The Eighty Second Canon of the Sixth General Council, which allows the making an Image of Christ in humane form, is cited by Pope *Adrian* with this declaration, that he receives those Canons as lawfully and divinely established, and calls this a Testimony of the Orthodox Faith * : Yea, the whole Council cite the same, as a Canon made by the Holy Fathers assembled by divine Providence || : In another place it was called, " A Canon of the Sixth General Council, and was read before the Pope's Legates, and approved by all the Council of *Nice*. Yea *Tarasius* openly affirms, " it was a genuine Canon of the Sixth General Council, and " that all who make objections against these Canons, are sick

* *AB. 4. p. 234.*
B. C. C.

" of the disease of ignorance * . But now *Baronius* and his *Echo Binus*, reject all these Canons, as being spurious, and say, they were made by a little Council falsely called the Sixth, and are not approved || ; heaping up many frivolous arguments to weaken their credit : and if you ask why they damn these Canons, which a Pope and a General Council had approved ? You must note many of these Canons condemn the Opinions and Practices of the modern Church of *Rome*, and therefore out they must go, right or wrong : For the Thirteenth Canon " Condemns the custom of imposing single life upon Priests and Deacons at their Ordination, as they then did at *Rome*. The Ninetcenth Canon saith, " Scripture is to be interpreted (not by the Pope, but) " by the writings of the Fathers, when any controversy doth arise. The Thirty Sixth Canon, confirms those old Canons, " which give the See of *Constantinople* equal privilege with that of *Rome* : And the Fifty fifth Canon condemns the custom of the *Roman Church*, viz. " fasting " on

|| *Tom. 6. Concil.*
in notis Binii
ad Concil. Quini-
si-Sext.

"on Saturdays, and renewing the old Apostolical Canon, forbids all, and particularly those at *Rome*, to fast any more upon the Saturday. These are severe blows given to the *Roman* Churches Doctrine and Rites, and therefore *Baronius* and *Binius*, will rather lose a plausible Testimony for Images, than endure to allow of any Canons that contradict their Modern Church of *Rome*. And indeed those writers give a thousand instances of this Partiality; for they approve any thing on the slightest evidence which makes for the *Roman* Church, and will not allow the best attested passages if they make against it; that is the sole Touchstone, which these Mercenary Authors use, in allowing or condemning all Councils or Ancient Writings. But I must remark, that if these Canons be not genuine; the *Romanists* will not only lose this fine Testimony for Images, with which the *Nicene* Council was so well pleased; But they bring into question their dear Infallibility, for they make a Pope and General Council to err, in the very proofs they bring for a point which they account, *de side*: Though I think, Pope *Adrian*, and those at *Nice*, knew better how to judge of Canons made not above one Hundred years before, than these partial Modern Writers, who lived almost Nine Hundred years afterwards: So that I doubt not those Canons are very Authentick, and we may by them observe, that in those days Councils made no Scruple to censure the Errors and ill Practices of *Rome* itself.

And there are some other matters of less moment wherein this very Council of *Nice* did so, which I will briefly put together. Nothing is more ordinary with our modern *Romanists*, than to tell us, "The Church was founded on St. Peter; and that he is the Rock spoken of, *Matth.* 16. but *Terasius* saith, "That the Church is founded upon Christ our Lord, who is the Rock *. And the whole Council * *In Prefat.*
in their Letter to Pope *Adrian* (whom they call their Brother, and fellow Minister) affirm, "Christ is that Rock on p. 35. B.
which the Church was established, and that is both built by him and on him ||: nor doth *Germanus* differ much from them C. *Ag. 8. p. 627.*

them when he saith, "The True Faith (that is in Christ) is the Rock whereon the Church is built *". But there is not one word in these Acts of *S. Peter's* being that Rock. I know not how it will relish at *Rome* now, "That Bishops are set over Churches, and are not to meddle with affairs of State ||. And that Bishops must not punish offenders as Princes do, by Confiscation, Death, or Banishment, but only by advising them to keep private, and to fast, in order to make them repent *". And that if they used any violence, either to the Faithful, or unbelievers, they should be deposed ||. They will not be pleased I fear with *Anastasiu*, for discovering that the Popes could not agree about the number of the Apostolical Canons. So that when one Pope had Decreed in Council there was but fifty of them to be received, another declares they were all to be received ||. It will sound oddly at *Rome* now, to hear Pope *Adrian* making his petition to the Emperor, "To restore unto him the Consecration of those Bishops and Archbishops which were of his own Diocese *". For in these later Ages he claims the whole World for his Diocese, and challenges a right to Consecrate, or to Confirm however, all the Prelates in every Nation. But times are altered since *Anastasiu* invented that part of the Epistle. Had he lived in the age of Pope *Hildebrand*, he would not have been so careful with a Marginal Note to excuse the Sixth Canon of this pretended General Council, which orders, "That Ecclesiastical Synods shall be held once a year; and "if any Prince hinder them, he shall be Excommunicated ||. But lest in that Age Princes should take offence at this bold Decree, *Anastasiu* tells us in the Margin, "This Canon is "not owned by the Church of *Rome*; and divers other Canons (he saith) are not in force there. I am sure they own worse Canons than this, at this day, in that Church: and it is very strange, that Canons made by a Pope and a General Council should not be binding. I cannot see what need there is to assemble Bishops in a General Council, and make Canons, if after all, one Church may take and leave what it pleases, after it hath consented to them all. But this is the mode at *Rome*, after all their brags of Provincial and General Councils;

* *Ad. 4. p. 302. B.*

|| *Epist. Greg. p. 18. C.*

* *Epist. ejusd. 2. p. 26. E.*

|| *Ad. 3. p. 155. E. & 158. A.*

|| *Præfat. Anast. pag. 30. C.*

* *Ad. 2. pag. 117. C.*

|| *Ad. 8. pag. 602. B.*

Councils; they make no scruple to reject them wholly, or receive some part of them, and reject the rest, or allow them in one Age, and condemn them in another, if they prove not for their present turn. To conclude, how great a difference is there between this Council and Pope *Gregory* the First. In this Council *Phocas* is called "The Dragon" of the great deep, and a cruel Tyrant, who had Martyred "the most mild and righteous Prince *Mauritius* * : but because this bloody Usurper had given the Title of Universal Bishop to *Rome*, Pope *Gregory* set up his Statue there, and pretends to rejoyce extremely in his Letter to him, "That his excellent Piety was advanced to the Imperial Throne, "and calls upon Heaven and Earth to rejoyce at it; with much more such like Flattery *.

* *Al. 4. pag.*
271. C.

* *Gregor. lib.*
11. Ep. 36.

This may suffice to set out this famous Council, which first brought in the Adoration of Images, and to shew what reason we have to reject it, and that Doctrine which it designed to Establish.

FINIS.
